

PRACTICAL GRAMMAR

SANSKRIT LANGUAGE

FOR THE USE OF EARLY STUDENTS

THEODOR BENFEY.

SECOND EDITION.

CAREFULLY REVISED AND CORRECTED



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PREFACE TO THE SECOND EDITION.

THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock, which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar; and for their convenience I recommend that the Grammar may be taken up in the following

order: 1. § 1-36; 2. § 209-267; 3. § 62-186 and 188-190;
4. § 37-61, 187, and 191-208.

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful; and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

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GOTTINGEN,

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PART THE FIRST.

LETTERS AND PHONETIC RULES.

CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters:—

I. Five short and five long vowels, viz.:

short: अ *a*, इ *i*, उ *u*, ए *ri*, ओ *li*.

long: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ī*, औ *li*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Obs. ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one, called *Anunāra*, is denoted by a dot — placed above the letter after which it is to be pronounced, e.g. अ *añ*; the other, called *Anunāsika*, is denoted by a half-moon with a dot in it — and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अ or अ *av*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (:), e.g. अः *ah*.

IV. Thirty-three consonants:—

1. five gutturals: क *ka*, ख *kh*, ग *ga*, घ *gh*, ङ *ṅa*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*,
3. five linguals: ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*,
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *śa*, ष *ṣa*, स *sa*,
8. the sonant aspirate: ह *ha*.

Obs. 1. The second and fourth letters of the five first classes are aspirated, i.e. combinations of the preceding unaspirated with *h*.

Obs. 2. The letter ह *ha* belongs to the guttural class, श *śa* to the palatal, य *ya* to the lingual, and स *sa* to the dental.

Obs. 3. In some texts of Vedic works ठ *ṭa* and थ *ṭha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e.g. इठः *iṭaḥ* instead of इडः *iḍaḥ*.

Obs. 4. The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, etc.

Obs. 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऋ like *o* in *more*, ए like *ri* in *rid*, औ like *rea* in *to read*, लृ like *li* in *lid*, लृ like *lea* in *to lead*, ए like *d* in *fate*, ऐ like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*.

Anusvāra before the semi-vowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श *śa*, ष *ṣa*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs; e.g. before a guttural like the nasal of the guttural class (§ 1, IV. 1); क गण *kaṅ gaṇa*, क जन *kaṅ jaṇa*. The *Anunāsika* seems to have been all but inaudible. *Visarga* (:) is to be pronounced like the Greek *χ* before क *k* and ह *h*; like the Greek *φ* before प *p* and फ *ph*; before श *ś*, ष *ṣ*, and स *s*; perhaps like the Greek *spiritus lenis*.

¹ Cf. A. Weber, Ueber ein Fragment der Bhagavatī (On a Fragment of the Bhagavatī), Berlin, 1866 (Memoirs of the R. Acad. of Sc.), p. 388 sqq. The natives pronounce the *Visarga* everywhere almost inaudibly.

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.¹ But at present ट *t*, ड *d*, and ण *n*, sound quite like the English *t*, *d*, *n*; in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. श *sha* is to be pronounced like *sh* in *shun*, ष *ṣa* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ऌ *ta* is doubtful, perhaps it was sounded like a hollow *l*.

‡ 3. The vowel ऋ *rī* never appears in the radical, but only in the derivative part of a real word; ॠ *ṛi* only in one verb; ॡ *ṛī* not at all in any real word. — Anusvāra, ँ *Anunāsika*, and ः *Visarga*, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

¹ This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*: e. g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghūrṇa* (originally *ghūr-n*) becomes घूर्ण *ghūrṇa*, पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *ṣ* sometimes appear as substitutes for the *ṅ* as खोर *khōra* and खोल *khōla* instead of खोड *khōḍa*, seems to confirm this conjecture; cf. *Dahler*, on the Origin of the Sanskrit Linguals, in the *Madras Lit. Soc. Journ.* 1864, and *Stutt*, in the *Journ. Orient und Occident*, vol. iii. pp. 379-83, Göttingen, 1865.

² Cf. the Hindu transliteration of English words, e. g. दिरेक्टर *dīrektor*, i. e. Director; गवर्नमेण्ट *gararnamēṭ*, i. e. Government.

§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel *रि*, however, if preceded by *र*, makes an exception and retains the form given in § 1, I. the sign for *र* being placed above the *रि* (रि *रि*, § 5).

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, e.g. क *ka*. The forms of the vowels and diphthongs, if preceded by a consonant, are:

{	१ <i>ā</i> , २ <i>i</i> , ३ <i>ī</i> , ४ <i>u</i> , ५ <i>ū</i> , ६ <i>ri</i> , ७ <i>ṛi</i> , ८ <i>ll</i> , ९ <i>ll</i> , e.g.
{	का <i>kā</i> , कि <i>ki</i> , की <i>kī</i> , कु <i>ku</i> , कू <i>kū</i> , कृ <i>kṛi</i> , कृ <i>kṛi</i> , क्ल <i>kl</i> , क्ल <i>kl</i> .
{	१ <i>e</i> , २ <i>ai</i> , ३ <i>o</i> , ४ <i>au</i> , e.g.
{	के <i>ke</i> , कै <i>kai</i> , को <i>ko</i> , कौ <i>kau</i> .

Some consonants alter their forms if combined with vowels.

Thus:

र <i>ra</i>	with	५ <i>u</i>	becomes	रु <i>ru</i>
—	"	५ <i>ū</i>	"	रू <i>rū</i>
ह <i>ha</i>	"	५ <i>u</i>	"	हु <i>hu</i>
—	"	५ <i>ū</i>	"	हू <i>hū</i>
—	"	६ <i>ri</i>	"	हृ <i>hṛi</i>
श <i>ṣa</i>	"	५ <i>u</i>	"	शु <i>ṣu</i>
—	"	५ <i>ū</i>	"	शू <i>ṣū</i>
—	"	६ <i>ri</i> , ७ <i>ṛi</i>	"	शृ <i>ṣṛi</i> , शृ <i>ṣṛi</i> .

Anusvāra ँ and *Anunāsika* ञ when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, e.g. काँ *kāṁ*, किँ *kiṁ*, कीँ *kīṁ*, कुँ *kuṁ*, कूँ *kūṁ*, कृँ *kṛiṁ*, केँ *keṁ*, कैँ *kaiṁ*, कोँ *koṁ*, कौँ *kauṁ*, काँ *kāṁ*, किँ *kiṁ*, कीँ *kīṁ*, etc. *Anunāsika* may be placed separately after the vowel with a dash under it, e.g. काँ *kāṁ*.

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in *इ ता* (इ), or by placing one after the other and dropping the perpendicular line of the first, as in *ज्र ज्य* (ज्र) *ज्रि ज्यि*, *ज्रु ज्यु*, etc.

When the *र* precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g. *र्य ryā*, *र्य र्या*. If these consonants are accompanied by marks of vowels or nasals, *ँ* is put at the right side of them, e.g. *र्य र्ये*, *र्य र्याँ*, *र्य र्याँ*.

When *र* is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e.g. *ग्र gra*, *ध्र dhra*. This sign denotes also *r* between two consonants, e.g. *ध्र dhrya*.

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

क kha, *त ta*, *तय t-ya*, *तव t-va*, *क na*, *क ma*, *क म ya*, *क ra*, *क र ya*, *क la*, *क ल ya*, *क व ya*, *क श ya*, *क श म ya*, *क श व ya*, *क स ya*;—*ख kh-ya*;—*ग g-dha*, *ग g-na*, *ग g-ya*, *ग g-ra*, *ग g-r-ya*, *ग g-la*, *ग g-va*;—*घ gh-na*, *घ gh-ma*, *घ gh-ya*, *घ gh-ra*;—*ङ ṅ-ha*, *ङ ṅ-h-ta*, *ङ ṅ-h-t-ya*, *ङ ṅ-h-t-va*, *ङ ṅ-h-ya*, *ङ ṅ-h-ra*, *ङ ṅ-h-sha*, *ङ ṅ-h-sh-va*, *ङ ṅ-h-ha*, *ङ ṅ-hh-ya*, *ङ ṅ-ga*, *ङ ṅ-g-ya*, *ङ ṅ-g-ra*, *ङ ṅ-g-ha*, *ङ ṅ-gh-ya*, *ङ ṅ-gh-ra*, *ङ ṅ-na*, *ङ ṅ-ma*, *ङ ṅ-ya*, *ङ ṅ-sa*.

च ch-cha, *च ch-chha*, *च ch-chh-ra*, *च ch-chh-va*, *च ch-na*, *च ch-ma*, *च ch-ya*;—*छ chh-ya*, *छ chh-ra*, *छ chh-r-ya*; *ज j-ja*, *ज j-j-va*, *ज j-jha*, *ज j-na*, *ज j-ma*, *ज j-ya*, *ज j-ra*, *ज j-va*;—*झ ṇ-cha*, *झ ṇ-ch-ma*, *झ ṇ-ch-ya*, *झ ṇ-chha*, *झ ṇ-chh-ra*, *झ ṇ-ja*, *झ ṇ-j-ma*, *झ ṇ-j-ya*.

ट t-ha, *ट t-ta*, *ट t-t-ya*, *ट t-ya*, *ट t-sa*;—*ठ th-ya*, *ठ th-ra*;—*ड d-ga*, *ड d-gha*, *ड d-da*, *ड d-ya*;—*ढ dh-ya*, *ढ dh-ra*;—*ण ṇ-ta*, *ण ṇ-ta*, *ण ṇ-da*, *ण ṇ-d-ra*, *ण ṇ-d-r-ya*, *ण ṇ-dha*, *ण ṇ-na*, *ण ṇ-ya*, *ण ṇ-va*.

termination of the nominative plural अस *as* is added to देवी *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī-ās*. But as, according to a phonetic law, the *i* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udātta, is lost, and the Svarita alone remains, *devyās*. I shall call the latter kind of Svarita the independent Svarita, as the Udātta on which it depends has disappeared.

2. The *Anudātta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udātta, Svarita, or Anudāttatara. Thus, in अतारिष्म *ātārishma*, the first syllable has the Udātta, consequently the second the Svarita, and the last two are pronounced in the general tone, i.e. with the Anudātta.

3. The *Anudāttatara* falls on the syllable or syllables which precede an Udātta or independent Svarita. For instance, in देव्यस् *devyās*, *as* has the independent Svarita and *de* the Anudāttatara; in अग्निः *agnih* and आप्नुवानः *āpnuvānāh* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *āpnuvā* the Anudāttatara.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the Svarita and Anudāttatara alone are indicated; the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, e.g. इन्द्रः *indrah*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudāttatara, and the *i* in इन्द्रः is not marked as such, the $\frac{1}{-}$ on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the *i* has the acute. In अग्निः the Anudāttatara under अ *a* and the absence of the mark of the Svarita over निः show that the latter syllable is acuted, whilst in देव्यस् *devyās*, the mark of the Anudāttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*.

In अमुवानः the mark of the Anudāttatara under the first three syllables, and the absence of any mark on the last, show that the word is an oxytonon, *āpmuvānāḥ*. In मित्रावरुणी the Anudāttatara under the first syllable, and the Svarita over the fourth, show that the second and third must have the acute, *mītrāvārunau*. The unmarked syllables which are preceded by a Svarita are Anudātta, e.g. in अतारिष्म *ātāriṣma* the syllables *riṣma*; if they had the acute, they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks (_ '), therefore, are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *kāḥ*; if Svarita, it has the mark of this intonation, ह्यः *hyāḥ*; being without accent, it is distinguished by the sign of the Anudāttatara, e.g. च *cha*.

As for dissyllabic words: in अग्निः *agnih*, the first syllable having the Anudāttatara, the second has the Udātta; in इन्द्रः *indrah*, the second syllable having the Svarita, the first has the Udātta; in सर्वत् *śarvāt*, the first syllable has the independent Svarita, the second the Anudātta; in देव्यस् *deryās*, the first syllable has the Anudāttatara, the second the independent Svarita; in समः *samah*, both syllables having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in असीनः *āsīnāḥ*, the first two syllables having the Anudāttatara, the last has the Udātta; in अग्निना *agnīnā*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta; in ब्रह्मणा *brāhmānā*, the second having the Svarita, the first has the Udātta; in अपीच्यम् *apīchyam*, the first two have the Anudāttatara, the third the independent Svarita; in सध्र्यक्षः *sadhryākṣah*, the second has the independent Svarita, the first the Anudāttatara; in सर्वते *śarvate*, the first has the independent Svarita, the following two have the Anudātta; in समस्य *samasya*, all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables: in आमुवानः *āpnuvānāḥ*, the first three syllables having the Anudāttatara, the last has the Udātta; in आमुवते *āpnuvāte*, the third has the Udātta, and so on.

The Anydātta, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hēmistich are subjected to several changes, which are caused by the influence of preceding or following words.

1: When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttatara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, e.g. आमुवानः *āpnuvānāḥ* preceded by अग्निम् *agnim*, becomes आमुवानः *āpnuvānāḥ*; preceded by इन्द्रः *indrah*, आमुवानः *āpnuvānāḥ*.

2. A word ending in Anudāttas or in a dependent Svarita (i.e. a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttatara. Thus ब्रह्मणा *brāhmānā* (ending with one Anudātta), or गुचिबन्धुना *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म *brāhma* (ending with a dependent Svarita), before राज्ञा *raṣṭrā* (beginning with an acute) or सः *saḥ* (having an independent Svarita), are modified into ब्रह्मणा *brāhmānā*, गुचिबन्धुना *śūchibandhunā*, ब्रह्म *brāhma*, with Anudāttatara on the final.

3 (a). When vowels combine by crasis or are changed:—

Udātta with Udātta or independent Svarita remains Udātta, e.g. अद्य अत्र *adyā ātra* become अद्यात्र *adyātra*, हृत् हृत् *hr̥t hr̥t* become हृत् *hr̥t*.—
Udātta with dependent Svarita or Anudāttatara becomes optionally Udātta or Svarita, e.g. अद्य अरुणः *adyā āruṇāḥ*, become either अद्यारुणः *adyāruṇāḥ* or अद्यारुणः *adyāruṇāḥ*, अद्य इदम् *adyā idam* either अद्येदम् *adyēdām* or अद्येदम् *adyēdām*. If the Udātta stands on ए or ओ, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, e.g. ते अवदन् *tē āvadan*

become ते वदन् *tē vadan*, ते अद्य *tē adyá* become ते य *tē dyá*.—

• Uddatta with a preceding Anudattatara remains Uddatta, e.g.

• अत्र आ *átrā á* become अत्रा *átrā*.—If a vowel with Uddatta is changed to a semivowel, the Uddatta is lost, e.g. अभिःअभि *abhi-ábhi* become अभ्यभि *abhyábhi*.

• Independent Svarita with Anudatta or Anudattatara remains Svarita, e.g. क्विरव *kvà-ira* become क्वैव *kvèva*, क्व इदम् *kvà idám* become क्वेदम् *kvèdám*.

Dependent Svarita with Anudatta remains Svarita, e.g. अव अभवत् *átrā abhavat* become अवामवत् *átrāabhavat*; with Anudattatara it becomes Anudattatara, e.g. अव इदम् *átrā idám* become अवेदम् *átrédám*.

• Anudatta with Anudatta remains Anudatta, e.g. ब्रह्मणा अभवत् *bráhmaṇā abhavat* become ब्रह्मणामवत् *bráhmaṇābhavat*; with Anudattatara it becomes Anudattatara, e.g. ब्रह्मणा इदम् *bráhmaṇā idám* become ब्रह्मणेदम् *bráhmaṇédám*. Anudatta is changed to Svarita when a preceding Svarita by crasis is changed to Uddatta, e.g. अद्य अस्ति *adyá āsti* become अद्यास्ति *adyāsti*; it is changed to Anudattatara, if a following Anudattatara is lost by crasis, e.g. इन्द्र अद्य *indrā adyá* become इन्द्राय *indrādyá*.

(b) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an independent Svarita, or one produced by the loss of the Uddatta (cf. ३, a), is followed by an Uddatta or by an independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions; at the same time the mark of the Anudattatara is placed under the accented syllable and the second Svarita is left unmarked, e.g. क्व १ तत् *kvà tát*, देवो ३ मम *devyò máma*, यो ३ ह्यो *vyò hyò*, पक्वो ३ धीन्द्र *pākvò ddhīndra*, at the end यो १ यम *vyò yam*.

§ 11. EXERCISES IN READING.

I. Without Accents (Ititopadeṣa II. 4).

अस्त्यर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।
asty arbudaṣikharaṇānni parvate mahāvīkramo nāma siṃhaḥ.
 तस्य पर्वतकुहरमधिगयानस्य केशरायं प्रत्यहं
tasya parvatakuharam adhiḡayānasya keśarāgrāṃ pratyaham
 कश्चित्मूपिकश्चिनत्ति । स सिंहः केशरायं लूणं
kaś cchin mūshikāḥ chhinatti. sa siṃhaḥ keśarāgrāṃ lūṇam
 दृष्ट्वा कुपितस्त विवरान्तर्गतं मूपिकमलभमानो
dṛṣṭvā kupitas taṃ rivarāntargataṃ mūshikam alabhamāno
 चिन्तयत् किमत्र विधेयम् यतः
chintayat : kim atra vidheyam. yataḥ :

बुध्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।
kshudraśatruṛ bhaved yas tu vīkramān naitra labhyate ।

त निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥
taṃ nihantuṃ puraskāryaḥ sadṛśas tasya sainikāḥ ॥

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्षणनामा विठालो
ity ālochya tena siṃhena grāmaṃ gtvā dadhikarṣaṇānāma vidālo

मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।
māmsādyāhāraṃ dattvā prayatnād āniya svakandare dhṛitaḥ.

ततस्तद्भयान्मूपिको न बहिर्निःसरति । तेनासौ सिंहो
tataś tadbhayaṇ mūshiko na bahir nih sarati. tenāsau siṃho

क्षतकेशरः सुखं स्वपिति । मूपिकश्च यदायदा गृणोति ।
kshatakeśaraḥ sukhaṃ svapiti. mūshikaḥ yadāyadā ḡṛinoti,

तदातदा मांसाहारदत्तेन च विडालं सं वर्धयति । अथै-
tadātadā māmsāhāradāttena taṃ vidālāṃ saṃ vardhayuti. atha-

कदा स मूपिकः बुधा पीडितो बहिर्हरणार्जारेण प्राप्तो
kadā sa mūshikāḥ kshudhā pīḍito bahiḥ charaṇ mārjāreṇa prāpto

व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य
vyāpāditaḥ cha. anantaram sa siṃha yadā kadā chid api tasya

मूपिकस्य शब्दं न शृणोति । तदुपयोगाभावादिडालस्याहा-
mūshikasya śabdaṃ na śṛṇvati. tadupayogābhāvād vidālasyāhā-

रदाने मन्दादरो बभूव । ततो सी दधिकर्णो ष्याहारमा-
radāne mandādarō babhūva, tato sau dadhikarṇo py āhārāma-
 वाह्वर्चसो भवत अतो हं ब्रवीमि ।
vād durbalo bhavat, ato haṁ bravīmi :

निरपेक्षो न कर्तव्यो भृषिः स्वामो कदा चन ।
nirapeksho na kārtaṇvyo bhrityaiḥ svāmī kadā chana ।

निरपेक्षः प्रभुं हत्वा भृष्यः स्वादधिकर्णवत् ॥
nirapekshaṁ prahhuṁ hṛtvā bhrityaḥ syād dadhikarnavāt ॥

II. With Accents (Rig-Veda I. 62).

प्रं मन्महे शवसानायः शूयमाङ्गुय गिर्वणसे अङ्गिरस्वत् ।
prā manmahe śavasānāya śūyamaṅgūya girvanuse aṅgirasvāt
 सुवृक्तिभिः शुषत चर्मियायाचामार्कं नरे विष्टुताय ॥ १ ॥
suṛiktibhiḥ stuṛatā r̥gmīyāyārchāmārkāṁ nāre viṣṭutāya. 1.

प्र वो माहे मही नमो भरधमाङ्गुय शवसानाय सामं ।
prā vo mahé m̥hī nāmo bharadhvam aṅgūśhyāṁ śavasānāya s̥āma
 येना नः पूर्वे पितरः पदया अर्चन्तो अङ्गिरसो ना अविन्दन् ॥ २ ॥
yēnā nāḥ pūrve pitārah padajhā ārchanto aṅgirasō nā āvinḍan. 2.

इन्द्रस्याङ्गिरसा चिष्टी विदत्सरमा तनयाय धासिम ।
Indrasyāṅgirasāṁ cheshṭāṇ vidāt sarāmā tānayāya dhāsim

भृहस्पतिर्भिनदद्भिं विदद्वाः समुस्त्रियाभिर्वावशन्त नरः ॥ ३ ॥
bṛihaspātir bhinād ādriṁ vidāt gāḥ sām usṛiyābhir vāvaśanta nārah. 3.

स सुष्टुभा स सुभा सप्त विप्रः खरेणाद्रिं स्वयोऽ नवन्विः ।
sā sushṭubhā sā stubhā sap̥tā vip̥rah svarēṇādrīṁ svaryo nāvagvaih
 सरण्यभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्विः ॥ ४ ॥
saranyābhiḥ phaligām indra śakra valāṁ rāveṇa darayo dāśagvaih. 4.

गुणानो अङ्गिरोभिर्दस वि वरुषसा सूर्येण गोभिरन्धः
gūṇānō aṅgirobhir dasma vī var uśhāsā sūryeṇa gōbhir āndhaḥ

वि भूम्या अप्रथया इन्द्र सानु दिवो रज उपरमस्तमायः ॥ ५ ॥
vī bhūmyā aprathaya indra sānu divō rāja ūparam astabhāyaḥ. 5.

तदु प्रयक्षतममस्य कर्म दस्यस्य चारुतममसि दंसः ।
tād u prāyakshatamam āsya kārma daśmāsya chārutamam asti dāṁśaḥ
 उपहरे यदुपरा अपिन्वन्मध्वर्णसो नद्यैश्चतस्रः ॥ ६ ॥
upahvaré yād úparā āpinvan mādhwarnṇaso nadyāḥ chátasrah. 6.

CHAPTER II.—PHONETIC RULES.

SECTION I.—GENERAL PHONETIC RULES

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds.^c To the former belong the vowels and diphthongs, the semivowels (§ 1, IV. 6), the last three letters of the first five classes (§ 1, IV.), and the aspirate (§, 1, IV. 8); to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV. 7), viz. :

hard or surd letters: क ख च छ ट ठ त थ प फ and श ष स
k kh ch chh ṭ ṭh t th p ph ś ṣ s

soft or sonant: ग घ ङ झ ञ ड ढ ढ ध व भ
g gh j jh ḍ ḍh ḍ dh b bh

and ऌ ड ण न म य र ल व ह
ṛ ṛ ṇ ṇ m y r l v h

with all the vowels and diphthongs.

The first ten of each class correspond with each other, viz.
 क k with ग g, and so on up to छ ch with भ bh.

§ 13. A Sanskrit word may end in any vowel (except चृ ri, ए li, ए li), a diphthong, the Visarga :, the Anusvara —, Anunāsika —, the consonants ह h, य y, र r, म m, क k, ट ṭ, त t, प p, and the compound consonants क् rk, र् rt, त् rt, प् rp, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ *chh* between two vowels becomes च्छ *chchh*; for instance, when the termination अति *ati* is added to the base गच्छ *gachh*, it becomes गच्छति *gachchh-ati*.

§ 15. When two र *r* meet together, one is rejected and a preceding short vowel made long, e.g. the crude form of the frequentative अररि *arri* together with the termination अति *ati*, which ought to be अररति *ararati* according to the general rule in § 91, becomes आरति *arati*; दुर *dur* compounded with रोहण *rôhâna* makes दूरोहण *dûrohâna*; पुनर *punar* followed by रामः *râmah* becomes पुनारामः *punârâmah*.

§ 16. When न *n*, followed by a vowel, diphthong, or न *n*, म *m*, य *y*, or र *r*, is preceded by a अ *i*, अर *ri*, इ *r*, or ए *sh*, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म *m*, य *y*, र *r*, or ह *h*, it is changed to the lingual ए *y*, e.g. पूर+न *pûr+na* becomes पूर्य *pûrya*; लर+अन *lâr+ana*, करण *karana*; कार्य+मान *kâr्या+mâna*, कार्यमाण *kâryamâna*; गमिनी *gâminî* combined with preceding घृष *vrishu* becomes घृषगामिनी *vrishugâminî*; नीयते *niyate* preceded by प्र *pra* becomes प्र नीयते *pra niyate*.

Under the same condition a double न *n* is changed to न्न *nn*, e.g. विष्णु *vrishnya*, where न्न *nn* is substituted for original न्न *nn*.

§ 17. If a dental sibilant स *s*, followed by a vowel or diphthong, or त *t*, थ *th*, न *n*, म *m*, or य *y*, is preceded by any vowel (except अ *a* or आ *â*), or by a diphthong, or ल *l*, इ *r*, or ल *l*, it is changed to ए *sh*, though an Anusvira ँ, Anudâkha ँ, or Vi-arga : may intervene, and the following त *t*, थ *th*, and न *n* become द *t*, द *th*, and ए *n*, e.g.

अपि *agni* compounded with स्था *stha* become अपिष्ठ *agnishtha*.

नि स्थास्यानि *ni sthâsyâni* " नि द्वास्यानि *ni dhâsyâni*.

हविस्+आ *haris+â* " हविषा *harishâ*.

वक्+स्यति *vak+syati* " वक्ष्यति *vakshyati*.

बिभर्+सि *bibhar+si* " बिभर्षि *bibharshi*.

सुवल्+सु *suval+su* " सुवल्लु *suvalshu*.

Observ. to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18. The vowels इ *i* and उ *u* preceding a radical र *r* or व *v* are made long if another consonant follows, *e.g.*

गुरु+न *gur+na* becomes गूरुर्न *gūrṇa* (*cf.* § 16).

दिव्+यामि *div+yāmi* दीव्यामि *dīvyāmi*.

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāthas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e.g.* कुर्द+अति *kurd+ati* becomes कूर्दति *kūrdati*.

SECTION II—CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except य *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; *a+a* makes *ā*; *i+i* makes *ī*; *u+u* makes *ū*; *ri+rī* makes *rī*, *e.g.*:

अत्र । अस्ति *atra asti*

become अत्रास्ति *atrāsti*.

गता । अस्ति *gatā asti*

„ गतास्ति *gatāsti*.

अत्र । आसीत् *atra āsit*

„ अत्रासीत् *atrāsit*.

गता । आसीत् *gatā āsit*

„ गतासीत् *gatāsit*.

इति । इदम् *iti idam*

„ इतीदम् *itīdam*.

इति । ईहा *iti īha*

„ इतीहा *itīha*.

स्वादु । उत *svādu uta*

„ स्वादूत *svādūta*.

पितृञ्चति *pitṛi-ñiti* (a compound)

„ पितृत्ति *pitṛīti*.

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. इह । इदम् *ika idam* and likewise ईहा । इदम् *ihā idam* become इहेदम् *ihedam*, ईहेदम् *ihedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. इह । उत *iha uta* become इहोत *ihota*, स्वाङ्गत *tvā-āta* (a compound) becomes स्वोत *taota*,—3. with अरि *ri* (अरि *ri*) they become अर् *ar*, e.g. इह । अतुः *ihā rituḥ* become इहतुः *ihartuḥ*, गता । अतुः *gatā rituḥ* become गतर्तु *gatartuḥ*,—4. (with इ *i* or ए *ī* they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ऐ *ai*, e.g. इह । एव *ihā eva* become इहेव *ihaitva*, इह । ऐन्द्रः *ihā aindraḥ* become इहेन्द्रः *ihaindraḥ*,—6. with ओ *o* or औ *au* they become औ *au*, e.g. इह । औजः *ihā ojaḥ* become इहौजः *ihaujah*, गता । औरसा *gatā aurasā* become गतौरसा *gataurasā*.

Exceptions:—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य । ओढः *adya oḍhaḥ* (compounded from *ā* and *oḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning अरि *ri* of a verb to अर् *ar*, e.g. प्र । अर्चति *pra r̥ichhāti* make प्रार्चति *prār̥chhāti*; (2) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i*, 'to go,' beginning with ए *e*, and एध् *edh*, 'to increase'); for instance, प्र । एजते *pr̥e jate* become प्रेजते *prejate*, but प्र । एमि *pru emi* become प्रेमि *praimi*.

For other exceptions to these exceptions, cf. my *Vollständige Grammatik*, § 86, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, अरि *ri* (or अरि *ri*, इ *i* or ए *ī*), and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to य *y*, उ *u* and ऊ *ū* to व *v*, अरि *ri* (अरि *ri*) to र *r*, (इ *i* and ए *ī* to इ *i*). Thus:

a following अ *a*. Thus, मती इह *mañi iha*, धेनु अत्र *dheni atra*, पचेति अत्र *pacheti atra* (cf. §§ 20, 22, 23, 80, and 229).

2. Some mono-syllabic particles remain unchanged, e.g. इन्द्र *i indra*, 'O Indra.'

3. For other anomalies, particularly in the Vedas, cf. my *Vollständize Grammatik*, § 86, Exc. and § 92.

§ 25. A final Visarga (ः), when followed by क *k*, ख *kh*, प *p*, फ *ph*, is left unchanged, e.g. गजःकामति *gajah kramati*.

Exc.—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *a*, is changed to स *s*, and if preceded by इ *i* or उ *u*, to श *sh*, e.g. निःकामति *niḥ kramati* (cf. § 188) become निष्कामति *niṣh kramati*.

§ 26. Visarga (ः) followed by च *c*, छ *ch*, or स *s*, may either be left unchanged or may be assimilated to the followingibilant, e.g. गजःतेति *gajah cete* make either गजःतेति *gajah cete* or गजरोतेति *gajaro cete*; गजःपद *gajah shat* either गजःपद *gajah shat* or गजाप्यपद *gajash shat*; गजाःसप्त *gajah sapta* or गजामसप्त *gajash sapta*.

§ 27. Visarga (ः) followed by च *ch* or छ *chh*, becomes स *s*, e.g. गजःचरति *gajah churati*—गजचरति *gajash churati*. If it precedes ट *t* or ठ *th* it is changed to श *sh*, e.g. गजःतिष्ठिभः *gajah tisthibhah*—गजतिष्ठिभः *gajash tisthibhah*; preceding त *t* or थ *th* it is changed to स *s*, e.g. गजःतरति *gajah tarati*—गजतरति *gajash tarati*.

§ 28. Before a स्वि *swi* or sonant letter (cf. § 12) Visarga (ः) is changed to र *r*. Thus:

ज्योतिः	{ ज्योति <i>asti</i>	• make ज्योतिरति <i>jyotir ati</i> .
ज्योतिः	गच्छति <i>gachchhati</i>	• ज्योतिर्गच्छति <i>jyotir gachchhati</i> .
	महत् <i>mahat</i>	• ज्योतिर्महत् <i>jyotir mahat</i> .

Exc.—1. If Visarga, being the substitute of an स *s* (§ 3) and preceded by a short अ *a*, be followed by an initial अ *a* or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong आ *a*. An initial अ *a* which follows an ओ *o* or ए *e* produced is dropped, according to § 23, e.g. गजःअमत्र *gajah* (with

Visarga (:) *h* for original *ś s* *abharat* become गजो भवत् (or अभवत्, § 7) *gajo bhavat*, गजः महान् *gajāḥ mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than अ *a*, or with *n* diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, e.g. गजः । आसीत् *gajāḥ āsīt* become गज आसीत् *gaja āsīt*.

2. The Visarga (:) for original *ś s*, preceded by आ *ā*, is dropped before sonant letters (§ 12). Here also (cf. Exc. 1) concurring vowels are not changed, e.g. गजाः । अभवन् *gajāḥ abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ bhavanti* become गजा भवन्ति *gajā bhavanti*.

Obs. On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an *ś s* or *ṛ r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (again in § 13) in their original shape terminating in *ṛ r* or *ś s*, e.g. शिवस् *śivas* (Nominative Singular), अभिभर् *abibhar* (2^d and 3^d person of the Imperfect Parasmaipade), instead of शिवः *śivah*, अभिभः *abibhah*.

§ 29. Final *ṛ r*, *ṡ ṣ*, and *ṣ ṣ*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, e.g. प्रत्यह् । अस्ति *pratyah āste* become प्रत्यह्वास्ति *pratyahh āste*, अभवन् । अत्र *abhavan atra* become अभवत्तत्र *abhavann atra*.

§ 30. A final dental nasal *ṇ n* followed by *ṡ ṣ*, *ṣ ṣh*, *ṣ ṣh*, or *ṣ ṣ*, becomes *ṇṇ*, e.g. प्राञ्ज । जायते *praññ jāyate* make प्राञ्जाजयते *praññ jāyate*; followed by *ṛ ṛ*, *ṛ ṛh*, or *ṣ ṣ*, it becomes *ṣ ṣ*, e.g. तान् । दामराण् *tān dāmarāṇ* make तान्दामराण् *tān dāmarāṇ*; followed by *ṣ ṣ*, it becomes *ṣṣ*, of which the *ṣ* may indicate a slight nasalization, e.g. तान् । लभते *tān labhate* become तान्लभते *tāṇ labhate*.

§ 31. When a final *ṣ ṣ* is followed by the sibilant consonants (§ 12) of the 2^d, 3^d, or 4th class (§ 1, IV.), viz. *ṣ ṣh*, *ṣ ṣh*, *ṣ ṣ*, *ṣ ṣ*, or *ṣ ṣh*, the sibilant of the class to which the following letter belongs, viz. *ṣ ṣ*, *ṣ ṣh*, *ṣ ṣ* (§ 1, Obs. 2), must be inserted

own classes (§ 1, IV.), viz. *र* *n*, *य* *n*, *र* *n*, *म्* *m*; thus, *वाक्* । *मम* *vāk mama* may become either *वाग्मम* *vāg mama* or *वाङ्मम* *vāṅ mama*, तत् । *न* *tat na* either तद् *tad na* or तन्न *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e.g. *वाक्*+*मय* *vāk+maya* only *वाङ्मय* *vāṅmaya*.

§ 34.—1. A final *त्* before *च* *ch*, *छ* *chh*, or *ऋ* *ṛ* is changed to *च* *ch*, e.g. तत् । *च* *tat cha* become तच्च *tach cha*.

2. Before *ज* *j* or *झ* *jh* it is changed to *ञ* *j*, e.g. तत् । *जायते* *tat jāyate* become तज्जायते *taj jāyate*.

3. Before *ट* *t* or *ठ* *ṭh* it becomes *ट* *t*, e.g. तत् । *टङ्कम्* *tat taṅkam* make तट्टङ्कम् *tat taṅkam*.

4. Before *ड* *ḍ* or *ढ* *ḍh* it becomes *ड* *ḍ*, e.g. तस्मात् । *डामरात्* *tasmāt ḍām* make तस्माद्डा *tasmāt ḍā*.

5. Before the nasal of the palatal class, *ञ* *ñ*, it is either changed to the unaspirated sonant or the nasal of this class, viz. to *ज* *j* or *ञ* *ñ*, and likewise before the nasal of the lingual class either to *ड* *ḍ* or to *ञ* *ñ*, e.g. तस्मात् । *स्यात्* *tasmāt nyāt* either become तस्माञ् *tasmād nyāt* or तस्माण्य्यात् *tasmāṇ nyāt*.

6. Before *ल्* *l* it becomes *ल* *l*, e.g. तत् । *लभते* *tat labhate* become तल्लभते *tal labhate*.

§ 35. An initial *ह* *h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to *ग्* *g*, *ङ* *ḡ*, *ड* *ḍ*, or *ब्* *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after *ग्* *g* to *घ* *gh*, after *ङ* *ḡ* to *ङ* *ḡh*, after *ड* *ḍ* to *ढ* *ḍh*, after *ब्* *b* to *भ* *bh*, e.g. *वाक्* । *ह* *vāk ha* may become, according to § 33, *वाग्ह* *vāg ha*, but commonly it is changed to *वाग्घ* *vāg gha*, वेदवित् । *हन्ति* *vedavit hanti* may become वेदविद् *vedavid hanti* or वेदविङ्गि *vedaviṅgi*.

§ 36. An initial *ऋ* *ṛ* is optionally changed to *छ* *chh* after *क्* *k*, *च* *ch* (cf. § 34, 1), *ञ* *ñ* (cf. § 30), *ट* *t*, or *प्* *p*. This rule is nearly absolute in the case of a preceding *च* *ch* or *ञ* *ñ*, e.g. तत् । *शत्रुः* *tat śatruḥ*, where the final *त्* *t* must be changed to *च* *ch* (§ 34, 1),

may become तच्छत्रुः *tach çatruh*, or, according to the common use, तच्छत्रुः *tach chhatruh*.

At the same time a च *ch* may be inserted after श्रु *ś*. Thus तान् । शत्रून् *tān çatrūn*, where, according to § 30, the final न *n* ought to be changed to श्रु *ś*, may become ताश्शत्रून् *tāś çatrūn* or, with छ *chh* instead of श्रु *ś*, ताश्छत्रून् *tāś chhatrūn*, or with inserted च *ch* either ताश्चत्रून् *tāśch çatrūn* or ताश्छत्रून् *tāśch chhatrūn*; the last change is the usual one.

PART THE SECOND.

FORMATION OF WORDS.

§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

CHAPTER I.—THE VERB.

SECTION I.—CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāthās* (*dhātu* meaning 'fundamental form, element'), or from our dictionaries. All of them are given in the Glossary to my 'Sanskrit Chresthomathie.' I shall quote them under the forms which are assigned to them by the Hindu Grammarians.¹ The same practice has been followed in Wilson's and Goldstücker's Dictionaries and in my Glossary. In the Sanskrit Lexicon of Böhtlingk and Roth, which is published at St. Petersburg, the roots containing अरि or terminating in अरि are spelt with अरु *ar*, those with a medial अरि with ईर *ir*, those terminating in ए *e*, ऐ *ai*, ओ *ō*, with आ *ā* instead of these diphthongs, and the only one which contains अलि with अल *al*.

¹ With some slight exceptions, adopted by almost all European grammarians; e.g. I do not use, like the Hindu grammarians, ए *u* and ए *sh* for original उ *u* and सु *s* at the beginning of a verb: I write नम् *nam*, not एम् *nam*; सु *su*, not ए *shu*.

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, cf. §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix च *ya*; for instance, from गम् *gam*, 'to go,' by reduplication जगम् *jañ-gam*, and by reduplication and affix जगम् *jañ-gam-ya*.

General rules of reduplication.

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus तृ *tri* in the second frequentative being changed to तीर् *tīr*, on account of the affix च *ya* being added (§ 50, 3), the modified form तीर् *tīr* is reduplicated instead of तृ *tri*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e.g. तुद् *tud* becomes, by doubling तु *tu*, तुतुद् *tutud*.

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases:—

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, e.g. च *ch* for छ *chh*, ज *j* for झ *jh*, त *t* for थ *th*, द *d* for ध *dh*, प *p* for फ *ph*, ब *b* for भ *bh*. Thus भिद् *bhid*, 'to split,' by reduplication becomes बिभिद् *bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. क *k* and ख *kh* by च *ch*, ग *g*, घ *gh*, and ह *h* by ज *j*, as कम् *lam*, 'to love,' red. चकम् *chakam*.

3. If a verb begins with a compound consonant, in compliance with § 41, the first consonant only is reduplicated, e.g. श्रु *śru*, 'to hear,' श्रुश्रु *śuśru*; क्रम् *kram*, 'to go,' चक्रम् *chakram*. But if the first be a sibilant (ञ *ṣ*, श *śh*, or स *s*) and the second a surd consonant (§ 12), the second only is repeated, e.g. स्तन् *stan*, 'to thunder,' तस्तन् *tastan*; स्फुर् *sphur*, 'to throb,' पुस्फुर् *pusphur*; श्लल् *shhal*, 'to slip,' चश्लल् *chashhal*.

Obs.—The verbs हन् *han*, 'to kill,' and हि *hi*, 'to go,' when reduplicated, change their ह *h* to घ *gh*, as जघन् *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, e.g. भी *bhī*, 'to fear,' बिभी *bibhī*. A diphthong is represented by its last element (§ 1, II. Obs.), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, e.g. रेक् *rek*, 'to suspect,' रिरेक् *rirek*; लोक् *loh*, 'to see,' लुलोक् *luloh*.

Obs.—द्युत् *dyut*, 'to shine,' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e.g. लोलूय *lolūya* (frequentative of लू *lū*, 'to cut'), makes in the desiderative लोलूयिष *lolūyisha*.

Special rules for the Reduplication of the Frequentative.

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points:—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *ā*, with इ *i* to ए *e*, with उ *u* to ओ *o* (cf. § 1, II. Obs.), with इ *i* to अर *ar*, with उ *u* to अन् *al*. Thus, बिभी *bibhī* (§ 46) becomes in the first frequentative बेभी *bebhī*, in the second बेभीय *bebhiya* (§ 41), रिरिक् *rirek* (§ 46) in the frequentatives रेरिक् *rerek*, रेरिक् *rerekhya*; लुलोक *lulok* (§ 46), लोलोक *lolok*, लोलोक *lolokya*; दियुत् *didyut* (§ 46, Obs.), दियुत् *dedyut*, दियुत् *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर *ar* or अन् *al*. In the second frequentative ई *ī* must be added, e.g. दृम् *dr̥iç*, 'to see,' in the first frequentative may become दर्दम् *dard̥iç* (cf. 1) or दरिद्रम् *darid̥r̥iç* or दरीदृम् *dari-d̥r̥iç*, but in the second it must become दरीदृम् *dari-d̥r̥içya*; कृप् *k̥lip*, 'to be able,' in the first frequentative चक्कृप् *chakk̥lip*, चलिक्कृप् *chali-k̥lip* or चलीक्कृप् *chali-k̥lip*, in the second चलीक्कृप् *chali-k̥lipya*.

3. इ *i* is represented by आ *ā* (even where इ *i* appears in its place), e.g. तृ *tr̥i*, तातृ *tātr̥i* (Present Sing. I. तातमि *tā-tar-mi*, Plur. 3. तातिरति *tā-tir-ati*).

Exception.—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म *m*, according to § 32, e.g. शम् *ṣam*, 'to be tranquil,' शशम् *ṣaṣm̐cam*, शशम् *ṣaṣm̐camya* (§ 32, 1); यम् *yam*, 'to restrain,' ययम् *yañyam* or ययम् *yañyam*, ययम् *yañyamya* or ययम् *yañyamya* (§ 32, 2); भ्रम् *bhram*, 'to whirl,' बभ्रम् *bañbhram* (§ 45) or बभ्रम् *bambhram*, बभ्रम् *bañbhramya* or बभ्रम् *bambhramya* (§ 32, 3); क्रम् *kram*, 'to go,' चक्रम् *chañkram* or चक्रम् *chañkram*, चक्रम् *chañkramya* or चक्रम् *chañkramya*; क्शम् *kshan*, 'to kill,' although ending in

ण् *ṇ*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, forso चञ्चण् *chanñkshan*, or चङ्चण् *chanñkshan*, etc., जङ्घन् *jañghay* (§ 45, Obs.) or जङ्घन् *jañghan*, etc.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dādayya*, or दंदय् *dañday*, दंदय्य *dañdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list, § 51.

§ 49. A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वे *ve*, 'to weave,' becomes वावा *vāvā*, वावाय् *vāvāya*; ग्लै *glai*, 'to be weary,' जाग्ला *jāglā*, जाग्लाय् *jāglāya*; शो *ṣo*, 'to sharpen,' शाशा *ṣāṣā*, शाशाय् *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चेचीय *chechīya*; स्तु *stu*, 'to praise,' तोष्टूय *toshtūya* (cf. § 17).

2. री *rī* is substituted for a final अ *ri*, preceded by a single consonant. Thus कृ *kri*, 'to make,' changed to क्री *kri*, makes चेक्रीय *chekriya*, according to §§ 43 and 48, 1. But when अ *ri* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृ *smri*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sāsmarya* (cf. § 48, 1).

3. अर् *ri* is changed to ईर् *ir*, and if preceded by a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*) or र् *r*, to ऊर् *ir*, e.g. तृ *trī*, 'to cross,' changed to तीर् *tir*, makes तैतीर्य *tetirya*; पू *pri*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य *popūrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, e.g. तक्ष् *taksh*, 'to shrink,' तातक्ष्य *tātakshya*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2.

§ 54. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

अटाट् अटाय	freq. of अट् 'to roam.'
अराय or Vedic अनाय	" " अ 'to go.'
अशान् अशाय	" " अण् 'to pervade,' and 'to eat.'
ऊणोन् ऊणोन्व	" " ऊण् 'to cover.'
कनिकन्द्	Vedic " " कन्द् 'to roar.'
कनीकण् कनीकय	" " कण् 'to sound.'
कनीकस् कनीकस्	" " कस् 'to go.'
करिह	Vedic " " छ 'to make.'
करीहप्	Vedic " " छप् 'to draw.'
कोकु कोकूय (also regularly चीकु चीकूय)	" " कु 'to cry.'
गनिराम् or गनीगम्	Vedic " " गम् 'to go.'
घनिघन्	Vedic " " हन् 'to strike.'
चशुर् चशूर्य	" " चर् 'to go.'
चनिचन्द्	Vedic " " चन्द् 'to shine.'
चनिचन्द्	Vedic " " स्तन्द् } 'to jump.'
चनीस्तन्द् चनीस्तय	" " स्तन्द् }
चाकन्	Vedic " " कन् 'to love.'
चाखाय (also regularly चखन्)	second " " खन् 'to dig.'
चैकीय	second " " चाय् 'to worship.'
जजप् जजय	" " जप् 'to murmur (prayers).'
जजम् जजय	" " जम् 'to gape.'
जरीगृह्	second " " ग्रह् 'to take.'
जर्भुर्	Vedic " " ह् 'to convey.'
जस्थिन्	Vedic " " गृ 'to swallow.'
जाजाय (also regularly जजय)	second " " जन् 'to bring forth.'
जगिन्	second " " गृ 'to swallow.'
जगीय	second " " गा 'to go,' and गी 'to sing.'
जघीय	second " " हन् 'to strike.'

जेघ्रीय	second freq. of घ्रा 'to smell.'	
जेजीय	second " "	घ्या 'to overpower,' etc., ज्यो 'to restrain,' and जि 'to overpower.'
जेहीय	second " "	हा 'to go' and 'to abandon.'
जोज्ज ओह्य	" "	हे 'to call.'
तरितु and तर्तु	Vedic " "	तृ 'to pass over.'
नवीतु	Vedic " "	तृ 'to be powerful.'
तेष्टीय	second " "	स्था 'to stand.'
दनीध्वस्, दनीध्वस्	" "	ध्वस् 'to fall to pieces.'
ददंस् ददस्	" "	दंस् 'to bite.'
ददु	Vedic " "	दु 'to burst.'
दविद्युत् दविद्युत्	Vedic " "	द्युत् 'to shine.'
दविधु	Vedic " "	धु 'to shake.'
दाधु	Vedic " "	धु 'to bear.'
देदीय	second " "	दा 'to give,' दे 'to protect,' and दौ 'to cut.'
देद्युत् देद्युत्	" "	द्युत् 'to shine.'
देधीय	second " "	धा 'to put,' and धे 'to drink.'
देध्नीय	second " "	ध्मा 'to blow.'
नमम्	Vedic " "	नम् 'to bow to.'
नवीनु	Vedic " "	नु 'to praise.'
पणीफण्	Vedic " "	फण् 'to go.'
पनिपन्	Vedic " "	पन् 'to be praise-worthy.'
पनीपत् पनीपत्	" "	पत् 'to fall.'
पनीपद् पनीपद्	" "	पद् 'to go.'
पफुल् पफुल्	" "	फल् 'to burst.'

परीपृथ	second, freq. of	प्रह् 'to ask.'
पापत्	Vedic	पत् 'to fall.'
पेपी	"	प्याय 'to be exuberant.'
पेपीय	second	पा 'to drink,' and प्याय 'to be exuberant.'
बद्ध	Vedic	बन्ध 'to bind.'
बनीधन् बनीधन्	"	धन् 'to fall.'
बनीधन् बनीधन्	"	धन् 'to fall.'
बभञ्ज बभञ्ज	"	भञ्ज 'to break.'
वरीभृज्य	second	भज् 'to fry.'
भरिभु	Vedic	भु 'to bear.'
मेमीय	second	मा 'to mete' and 'to sound,' and मे 'to barter.'
चम्यम्	Vedic	चम् 'to restrain.'
रारम्	Vedic	रम् 'to rest.'
वनीवद् वनीवद्	"	वद् 'to go.'
वरीवृज्य	second	व्रज् 'to tear.'
वेविच्य	second	व्यच् 'to surround.'
वेवी वेवीय	"	वे 'to cover.'
शंशप् शंशप्य	"	शप् 'to execrate.'
शाशप्य	second	शी 'to lie down.'
शेशिप्य	second	शास् 'to teach.'
शोशु शोशूय	"	श्वि 'to swell.'
सनिपन्	Vedic	सन् 'to obtain.'
सनिषन्	Vedic	खन् 'to sound.'
सनीसन् सनीसन्	"	संस 'to fall.'
सासाय (also regularly संसन्)	second	सन् 'to obtain.'
सेपीय	second	से 'to waste' and सो 'to destroy.'
सेसिम्य	second	खम् 'to sound.'
सोपुप्य	second	स्वप् 'to sleep.'

2. DESIDERATIVE.

§ 52. The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § 17 applies. Thus from चि *chī*, 'to throw,' is formed चिचिष् *chī-chīp-sa*; but from भू *bhū*, 'to be,' बुभूष *bu-bhū-sha*.

§ 54. The rules for the reduplication differ in the following points from those given in §§ 42-47:—

I. In the reduplicated syllable *र* *i* is substituted for radical अ *a*, आ *ā*, ए *ē*, and ल *li*, e.g. शप *ṣap*, 'to execerate,' शिषष् *ṣi-ṣap-sa*; या *yā*, 'to go,' यियास *yi-yi-sa*; वृत् *vrit*, 'to be,' विवृत्स *vi-vrit-sa*; क्षृ *kṣip*, 'to be able,' चिक्षृष् *chi-kṣip-sa*.

Exceptions. 1. When the अ *a* or आ *ā* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज *j*, a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nāraya*, the causal of नु *nu*, 'to praise,' where the आ *ā* is produced by the change of उ *u* to आव *ā* (§ 50, 2), makes नुनावयिष *na-nāray-isha*; but पावय *pāraya*, although the आ *ā* has the same origin (causal of पू *pū*, 'to purify'), makes पिपावयिष *pi-pāray-isha*, because it is preceded by a labial.

2. The अ *a* or आ *ā* of a desiderative from च्य *chyu*, 'to move,' द्रु *dru*, 'to run,' गृ *gṛu*, and सु *sru*, 'to go,' श्रु *śru*, 'to hear,' रु *ru* and सु *sru*, 'to flow,' is optionally represented by उ *u* or इ *i*, e.g. चिच्यावयिष *chī-chyāray-isha*, or चुच्यावयिष *cha-chyāt ay-isha*, desiderative of the causal of च्य *chyu*.

II. When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ i, inserted after the reduplicated letter, e.g. अग् ag, 'to pervade,' forms अगिगिष्य a-gi-gi-isha; अभ् abhr, 'to go,' अबिधिष्य a-bi-bhr-isha.

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or र् r, the second element is reduplicated with inserted इ i, e.g. अर्च arch, 'to worship,' अर्चिचिष्य ar-chi-chi-isha; इन्ध indh, 'to kindle,' इन्दिधिष्य in-didh-i-isha.

§ 55. When the affix is to be added to a derivative verb, or to a primitive verb ending in a consonant, the vowel इ i is inserted between the verb and the affix which, according to §§ 17, 53, is changed to य sha; if the derivative verb ends in a vowel, it is rejected, e.g. बोधय bodhaya (causal of बुध् budh, 'to know') makes बुबोधयिष्य bu-bodhay-i-sha, जघ् gnath, 'to slay,' गिगिधिष्य gi-gi-gnath-i-isha.

After a primitive verb with final च् ch, इ i or ई i may be optionally inserted: if the insertion takes place, च् ch is changed to अर् ar; if not, to ईर् ir, or ऊर् ūr, (see § 56, II. 2), e.g. मृष्टी, 'to hurt,' makes गिगिचिष्य gi-car-i-sha or गिगिचिष्य gi-car-i-sha or गिगिचिष्य gi-gi-car-isha.

Exception. There are some verbs ending in क् k, च् ch, ज् j, त् t, द् d, ध् dh, न् n, प् p, भ् bh, म् m, ण् ṇ, श् sh, स s, and ह् h, which either must or may add the affix without insertion of इ i. They are enumerated in my 'Kurze Grammatik,' § 116, II.; e.g. तप tap, 'to burn,' makes तिष्य ti-tap-sa; वेष्ट्र trap, 'to be ashamed,' तिष्य ti-trap-sa or तिष्य ti-trap-i-sha. Besides the insertion of इ i is optional in verbs ending in इव iv, e.g. दिव div (cf. § 56, I. and II. 10).

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

I. When इ i or ई i is inserted before the affix, a final च् ch is changed to अर् ar (cf. § 55), and an initial or medial इ i followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar*, छ *li* to अल *al*,¹ e.g.—

तृ *trī*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष
titar-i-sha (§ 55)

दिव *div*, 'to play' (§ 55, Exc.) „ दिदेविष *didev-i-sha*.

उख् *ukh*, 'to go,' „ ओचिखिष *ochikh-i-sha* (§ 54, II.) .

चूत् *chrit*, 'to connect,' „ चिचर्तिष *chichart-i-sha*.

Exc. 1. There are many verbs which are not subject to these changes; they are enumerated in my 'Kurze Grammatik,' p. 53, e.g. कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chukuch-i-sha*.— Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लिदिष *chi-kled-i-sha*.

2. A final अ *a* is rejected (cf. § 55).

3. The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* (second freq. of भिद् *bhid*, 'to split'), makes बेभिदिष *bebhid-i-sha*. In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e.g. नमस्य *namasya*, 'to honour' (§ 62, III.), makes निनमस्त्रिष *ninamasy-i-sha* or निनमस्त्रिष *ninamas-i-sha*.

II. When स *sa* or ष *sha* (§ 53) is added without the insertion of इ *i*:—

1. Final इ *i* and उ *u* are lengthened, e.g. शि *ṣi*, 'to sharpen,' शिशिष *ṣiṣ-i-sha*.

2. Final च *ri* and final or medial च *ri* are changed to ई *ri*, or when preceded by a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*) or व *v*,

¹ This change is generally called *guna*. A long or short radical *i*, *u*, *ri*, is generally gunated if final; short *i*, *u*, *ri*, *li*, if followed by one radical consonant, e.g. *bobhā* (frequentative of *bhū*) with *mi* becomes *bobhā-mi*, *bebhid* (freq. of *bhid*) *bebhid-mi*, but *memū* (freq. of *mī*) *memū-mi*, *taritrimp* (freq. of *trimp*) *taritrimp-mi*. The *guna e* becomes before vowels *ay*, and *o* *av*, e.g. *sikh* with *a* becomes *sedha*, but *ji* with *a* is changed instead of *je-a* to *jay-a*, and *bhā* instead of *bhā-a* to *bhā-a*.

to कर्तृ *kr*, e.g. कृ *kri*, 'to do,' चिकीर्ष *chi-kīr-sha*, तृ *trī*, 'to cross,' तित्तीय *ti-tīr-sha*, स्मृ *smṛī*, 'to recollect,' सुस्मृय *su-smūr-sha*, स्तृह *strīh*, 'to hurt,' तिस्तीर्ष *ti-stīrk-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e.g. शो *śo*, 'to sharpen,' शिशास *śi-śā-sa*.

4. Final च *ch*, ज *j*, ञ *ñ*, ष *sh*, and ह *h* are changed to क *k*, as पच *pach*, 'to cook,' पिपच *pi-pak-sha* (cf. § 17).

5. Final द *d* and ध *dh*, to त *t*, as भिद् *bhid*, 'to split,' विभित्स *bi-bhit-sa* (cf. 9).

6. Final न *n* and म *m* are changed to Anusvāra ँ or Annāśika ं e.g. क्रम *kram*, 'to go,' चिक्रम *chi-kram-sa*.

7. Final भ् *bh* to प *p*, e.g. यभ् *yabh*, 'to copulate,' यियप् *yi-yap-sa*.

8. Final स *s* to त *t*, e.g. वस *vas*, 'to dwell,' विवत्स *vi-vat-sa*.

9. When a verb ending in ध *dh*, भ् *bh*, or ह *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to घ *gh*, ध *dh*, भ् *bh*, e.g. बुध् *budh*, 'to know,' बुभुत्स *bu-bhut-sa*; दिह् *dih*, 'to smear,' दिधिच *di-dhik-sha*.

10. Final इव् *iv* is changed to यू *yū*, e.g. दिव् *dir*, 'to play,' दुद्यूष *du-dyūṣ-sha* (cf. § 55).

§ 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अट्टिटिप् (अतिटिप् and regularly

अट्टिटिप्)	desid. of अट् 'to transgress.'
अट्टिटिप् (regularly अट्टिटिप्)	" " अट् 'to attach.'
अरिरिप्	" " अ 'to go.'
ईप्स	" " आप् 'to attain.'
ईर्त्स (also regularly अर्दिधिप्)	" " अघ् 'to prosper.'
ईयिप्	" " इ and ई 'to go.'
ऊर्णुय	" " ऊर्णु 'to cover.'
चिकमिप् (also regularly चिकामिप्)	" " कामय (X th conj. cl. of कम्, § 61) 'to love.'
चिकीय (also regularly चिकीय)	" " चि 'to arrange.'

जिगांस (also regularly जिगमिष)	desid. of गम् 'to go.'
जिगलिष	" " गृ 'to swallow.'
जिगीष	" " जि 'to overpower' and गा 'to go.'
जिषांस	" " हन् 'to strike.'
जिषीष	" " हि 'to go.'
जिषृष	" " यद् 'to take.'
बुहाषयिष	" " the causal of ह्वे 'to call,' as if it were हवय (cf. § 60).
बुहप	" " ह्वे 'to call.'
घीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष)	" " ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितमिष)	" " तन् 'to draw.'
तिगृष	" " तृह् 'to hurt.'
दित्स	" " दा 'to give,' दे 'to pro- tect,' or दो 'to cut.'
दिदरिद्रांस or दिदरिद्रिष }	" " { दरिद्रा 'to be in dis- tress.'
दिदरिष	" " दृ 'to consider.'
दिद्युतिष or दिद्योतिष }	" " द्युत् 'to shine.'
दिधरिष	" " धृ 'to bear.'
दिप्स Vedic	" " दम् 'to hurt.'
धित्स	" " धा 'to put,' or धे 'to drink.'
धिप्स or धीप्स	" " दम् 'to hurt.'
निनङ्ग (also regularly निनशिष)	" " नग् 'to be lost.'
निनक्त	" " नह् 'to bind.'
पित्स	" " पद् 'to go.'
पित्स (also regularly पिपतिष)	" " पत् 'to fall.'
पिपयिष	" " पू 'to purify.'

पिपीप	Vedic desid. of पा 'to drink.'
पिपृच्छिप	" " मृष् 'to ask.'
विभरिप (also regularly बुभूर्प)	" " भृ 'to bear.'
विमर्च or } (also regularly विध्व)	" " श्रज्ज् 'to fry.'
विभर्जिष or विध्वजिष }	
मित्त	" " मत् 'to mete,' मि 'to throw,' मी 'to hurt,' or मे 'to barter.'
मिमद् (also regularly मिमज्जिष)	" " मज्ज् 'to dive.'
मिमार्जिष or }	" " मृज् 'to wipe.'
मिमृष }	
यियविष (also regularly युयूष)	" " यु 'to bind.'
रित्त	" " राध् 'to make merciful.'
रिप्प	" " रम् 'to desire vehemently.'
लिप्प	" " लम् 'to obtain.'
वियरिष or }	" " वृ 'to screen,' etc.
विवरीष or }	
वुवूर्प	
विभ्रव (also regularly विभ्रयिष)	" " व्रप् 'to tear.'
विश्रयिष (also regularly विश्रीष)	" " श्रि 'to go to.'
शुशाययिष (also regularly मिशाययिष)	" " the causal (श्रायय) of श्रि 'to swell.'
सिपाप्स (also regularly सिप्पनिष)	" " सप् 'to obtain.'
सिस्त्रयिष	" " सिस्त्रि 'to smile.'
सिस्त्ररिष (also regularly मुस्त्रूर्प)	" " स्त्रु 'to sound.'
सुषुप्	" " स्वप् 'to sleep.'
सुष्वापयिष	" " the causal (स्वापय) of स्वप् 'to sleep.'

Obs.—There are besides seven verbs which, although originally desideratives, on account of some anomalies are considered as primitive ones, viz., चिकित्स *chi-kit-sa*, 'to cure,' जुगुप्स *ju-gup-sa*,

‘to despise,’ तितिक्ष *titikṣha* (vb. *tij*), ‘to bear,’ दीदांस *dīdāṃsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādh*), ‘to loathe,’ मीमांस *mīmāṃsa* (vb. *man*), ‘to investigate,’ शीशांस *śīśāṃsa* (cf. vb. *ṣo, ṣi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्स *jugupsa*, जुगुप्सिष *jugups-isha*.

3. CAUSAL.

§ 58. The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II. In many instances by changing the vowel of the base.

Exception from I.: Verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *ā* (cf. § 56, II. 3), take पय *paya* as affix, e.g. दा *dā*, ‘to give,’ दापय *dā-paya*, ‘to cause to give.’ In some instances the final आ *ā* of the base is shortened, e.g. आ *crā* or ऐ *crai*, ‘to cook,’ makes आपय *crā-paya* or अपय *crā-paya*.

§ 59. The changes of the vowel of the base mentioned in § 58, II. are the following:—

1. Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance पद् *pad*, ‘to go,’ पादय *pād-aya*.—There are many exceptions to this rule; almost all verbs ending in म *m* retain the short अ *a*; as क्लम *klam*, ‘to be sad,’ क्लमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2. Final इ *i* and ई *ī* are changed to आय *āy*, उ *u* and ऊ *ū* to आव *āv*, अ *i* and ए *ī* to आर *ār*, e.g. शि *ṣi*, ‘to go,’ शायय

¹ This change is called *ṛiddhī*; concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *āy*, *ār*, before the following *a*, as in § 24.

चय-aya; नी *ni*, 'to lead,' नायय *nāy-aya*; सु *plu*, 'to move,' लावय *plāv-aya*; पू *plā*, 'to purify,' पावय *pāv-aya*; कृ *kṛi*, 'to make,' and कृ *kṛi*, 'to throw,' कारय *kār-aya*.

3. Verbs ending in a single consonant change a preceding *इ i* to *ए e*, उ *u* to *ओ o*, य *ri* to *अr*, ल *li* to *अल ul*, e.g. भिद् *bhid*, 'to split,' makes भेदय *bhed-aya*; बुध *budh*, 'to know,' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut,' कर्तय *kart-aya*; कृप *kṛip*, 'to be able,' कल्पय *kalp-aya*.

Exc. The *इ i* before the *य sha* of the desiderative is not changed (cf. 5).

4. A medial य *ri* becomes ई *ir*, e.g. मृह *mr̥h*, 'to hurt,' मृहीय *mr̥h-aya*.

5. Verbs ending in य *a* reject that vowel, e.g. बुबोधिष *bubodhiṣ* (desiderative of बुध *budh*) makes बुबोधिषय *bubodhiṣ-aya* (cf. 3, Exc.). The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* makes बेभिदय *bebhid-aya*. In the case of a denominative ending in य *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *nāmasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (cf. § 56, 1. 3).

6. Verbs ending in यय *aya*, viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix यय *aya* (§ 62, II.) are left unchanged. Thus the causal from पादय *pādaya*, causal of पद *pad*, is also पादय *pādaya*.

§ 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अपय	causal of अ 'to go.'
(अधि) आपय	" " (अधि) इ 'to read.'
हपय	" " हय 'to pity.'
कोपय	" " कृ 'to sound.'
क्रापय	" " क्री 'to buy.'

¹ *Gloss.*, cf. p. 34, note.

चपय	causal of चि 'to decrease.'
घ्नापय	" घ्नाय 'to treble.'
गुहय	" " गुह्य 'to conceal.'
वृत्तपय (also regularly वृत्तापय)	" " वृत्ति 'to become exhausted.'
चापय (also regularly चायय)	" " चि 'to arrange.'
छायय	" " छो 'to cut.'
जम्भय	" " जम्भ 'to gape.'
जरय	" " जृ 'to grow old.'
जागरय	" " जागृ 'to wake.'
जापय	" " जि 'to overpower.'
ज्ञपय (also regularly ज्ञापय)	" " ज्ञा 'to know.'
दरय	" " दृ 'to burst.'
दरिद्रय	" " दरिद्रा 'to be in distress.'
दापय	" " दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut').
दीधय	" " दीधी 'to shine.'
दूषय (the regular दोषय only in one signification)	" " दुष् 'to be depraved.'
धूनय	" " धू 'to shake.'
नरय	" " नृ 'to lead.'
पायय	" " पी 'to drink,' and पे 'to dry.'
पालय	" " पा 'to protect.'
प्रीणय	" " प्री 'to delight.'
भर्जय (also regularly भज्जय)	" " भज्ज् 'to fry.'
भापय } (also regularly भायय)	" " भी 'to fear.'
भीषय }	
मापय	" " मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter.'

मार्जयः	causal of मृज् 'to wipe.'
रञ्जय (also regularly रञ्जय)	" " रञ्ज 'to colour.'
रन्धय	" " रन्ध 'to perish.'
रन्धय	" " रम् 'to desire vehemently.'
रिपय	" " रि 'to howl' and 'to distil.'
रोपय (also regularly रोहय)	" " रह् 'to grow.'
लभय	" " लम् 'to obtain.'
लापय } लालय } (and regularly लायय). लीनय }	" " ली 'to adhere.'
वृहय (and regularly वृंहय)	" " वृह् 'to grow.'
वाजय 'to shake'	" " वा 'to blow,' etc.
वापय (also regularly वायय)	" " वी 'to lie with.'
वायय	" " वे 'to weave.'
वेवय	" " वेवी 'to go.'
व्यायय	" " व्ये 'to cover.'
वृत्तिपय (? or वृत्तिपय or व्रिपय)	" " वृत्ती (?) or वृत्ती or व्री 'to select.'
शानय	" " शद् 'to fall.'
शायय	" " शी or शि 'to sharpen,' शी 'to lie down.'
अपय (also regularly आपय)	" " आ or ऐ 'to cook.'
आपय { Vedic { regular	" " अत्रि 'to go to' (Yajur-V. 23, 26). " " आ or ऐ 'to cook.'
साधय (also regularly सधय)	" " सिध् 'to be accomplished.'
सायय	" " सो 'to destroy.'
क्षपय (also regularly क्षापय)	" " क्षा 'to bathe.'
स्फारय (also regularly स्फोरय)	" " स्फुर् 'to tremble.'
स्फावय	" " स्फाय् 'to swell.'

स्मरय	causal of स्मृ 'to recollect.'
स्मापय (also regularly स्मायय)	" " स्मि 'to smile.'
हिदय	" " हिद् 'to disregard.'
हिपय	" " ह्री 'to be ashamed.'
ह्वायय	" " ह्वे 'to call.'

4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (*cf.* § 60). These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59). Thus चुर *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix अय *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o*. The crude form of the verb therefore, properly speaking, is not चुर *chur*, but चोरय *choraya*; and in fact almost all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62, II.). For instance, the verb यन्त्र *yantr*, 'to restrain,' or properly यन्त्रय *yantraya*, is derived from यन्त्र *yantra*, a subst., 'restraining, restraint.'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भल् *bhāl*, 'to describe,' makes, according to § 59, 1, भालय *bhāl-aya*, श्लिप् *ṣliṣh*, 'to adhere,' according to § 59, श्लिषय *ṣliṣh-aya*, कृत् *krít*, 'to glorify,' according to § 59, 4, कीर्तय *kírt-aya*.

Exc. There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollständige Grammatik,' § 208.

¹ Some may have been produced by the influence of the Prākṛit (*cf.* Lassen, *Inst. Ling. Pracr.* p. 339, § 120, 3).

Observe. Some verbs of this class optionally take the affix *आपय* *āpaya*, e.g. *अर्थ* *arth*, 'to ask,' may become *अर्थय* *arth-aya* or *अर्थीपय* *arth-āpaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, cf. e.g. § 71, II. 4. Thus *कृष्ण* *krishna*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Krishna.'

II. The second class consists of those which add the affix *अय* *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. *शी* *śrī*, 'happiness,' makes *शायय* *śrāy-aya*. Many nouns must or may optionally take *आपय* *āpaya* instead of *अय* *aya*, e.g. from *सत्य* *satya*, 'truth,' *सत्यापय* *satya-āpaya*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin *य* *ya* to the noun, as *नमस्* *namas*, 'veneration,' *नमस्य* *namas-ya*, 'to venerate,' *तपस्* *tapas*, 'penance,' *तपस्य* *tapas-ya*, 'to do penance.'

A final *अ* *a*, *इ* *i*, or *उ* *u* of the noun is made long, as *पुत्र* *putra*, 'a son,' *पुत्राय* *putrā-ya*, 'to wish for a son,' *कवि* *havi*, 'a poet,' *कवीय* *havi-ya*; *विष्णु* *viṣṇu*, 'a proper name,' *विष्णूय* *viṣṇū-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), *आ* *ā* before *य* *ya* is changed to *ई* *ī*, e.g. *पुत्रीयति* *putrī-ya-ti*, 3^d pers. sing. pres. of the Parasmaipada.

A final *अ* *ri* is changed to *री* *rī*, e.g. *मातृ* *mātri*, 'mother,' *मात्रीय* *mātrī-ya*.

A final *औ* *o* is changed to *अव्* *av*, and *औ* *au* to *आव्* *āv*, e.g. *गौ* *go*, 'a cow,' *गव्य* *gav-ya*, 'to wish for a cow,' *नौ* *nau*, 'a ship,'

नाय *nāv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix *स्य* *syā* or *अस्य* *asyā*; before the latter a final *अ* *a* is dropped, *इ* *i* and *ई* *ī* are changed to *य* *y*, *उ* *u* and *ऊ* *ū* to *व* *v*, *रि* *ri* to *र* *r*, e.g. मधु *madhu*, 'honey,' मधुस्य *madhu-syā* or मध्वस्य *madhv-asyā*, 'to long after honey;' क्षीर *kshīra*, 'milk,' क्षीरस्य *kshīr-asyā* 'to long after milk.'

V. Those of the fifth class compound the noun with काम्य *kāmya*, e.g. पुत्रकाम्य *putra-kāmya*, 'to wish for a son.'

SECTION II.—INFLEXION OF THE VERB. CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, as in Greek, has two forms; the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective); the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:—

1. The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*.

2. Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*; but when it is used

in the sense of 'to cause one's-self to be mounted,' the *Âtmanepada* is used, e.g. गजो रोहयते *gajo rohaya-te*, 'the elephant causes himself to be mounted.'

3. All the verbs ending in चय *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., *nrç* conjugated in the *Âtmanepada*, when the agent performs the action for himself. This rule also applies to some primitive verbs, e.g. यजति *yaj-a-ti*, 3rd pers. sing. pres. *Parasmaip.*, 'he offers a sacrifice,' यजते *yaj-a-te*, 3rd pers. sing. pres. *Âtmanep.*, 'he offers a sacrifice for himself,' from the verb यज् *yaj*, 'to sacrifice.'

4. There are some primitive verbs which are conjugated in the *Âtmanepada* only, e.g. शी ल्, 'to lie down.'

5. The frequentatives of the second form, and some denominatives, likewise take the terminations of the *Âtmanepada* only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark *Par.* (*Parasmaipada*) follows § 65, 1; a verb with *Par. Âtm.* (*Parasmaipada* and *Âtmanepada*) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with *Âtm.* (*Âtmanepada*) follows § 65, 4.

TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

- | | |
|----------------|-----------------|
| 1. Present, | 6. Aorist, |
| 2. Imperfect, | 7. Future I, |
| 3. Imperative, | 8. Future II, |
| 4. Potential, | 9. Conditional, |
| 5. Perfect, | 10. Precative, |

CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhātus* (§ 38), i.e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71. The FIRST CONJUGATION comprises:—

1. Three classes of primitive verbs (§§ 38, 69), viz., the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding *a* to the root and subjecting the radical vowel to different

changes. A final radical इ *i*, ई *ī*, or ए *e* becomes अय् *ay*; उ *u*, ऊ *ū*, or ओ *o* becomes अव् *av*; ऋ *ṛi* or ॠ *ṛī* becomes अर् *ar*; ऐ *ai* becomes आय् *āy*. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (guna), e.g. जि *jī*, 'to conquer,' makes जय *jay-a*; नी *nī*, 'to lead,' नय *nay-a*; दे *de*, 'to protect,' दय *day-a*; च्यु *chyu*, 'to move,' चव *chav-a*; भू *bhū*, 'to become,' भव *bhav-a*; ज्यो *jyo*, 'to restrain,' ज्यव *jyav-a*; हृ *hṛi*, 'to take,' हर *har-a*; तृ *trī*, 'to pass over,' तर *tar-a*; ग्लै *glai*, 'to wane,' ग्लाय *glāy-a*; सिध् *sidh*, 'to go,' सिध् *sedh-a*; बुध् *budh*, 'to know,' बोध *bodh-a*; वृत् *vṛit*, 'to be,' वर्त *vart-a*.

The last radical vowel or its substitute has the accent (acute), जय् *jāya*, सिध् *sédha*.

2. The fourth class adds य *ya* to the crude form of the verb, as बह् *nah*, 'to bind,' बह्य *nah-ya*. The last radical vowel has the acute, बह्य *nāhya*.

3. The sixth class adds an accented अ *a*, e.g. तुद् *tud*, 'to strike,' makes तुद् *tud-á*. A final radical vowel इ *i* or ई *ī* is changed to इय् *iy*, e.g. रि *ri*, 'to go,' makes रिय् *riy-á*; in the same position उ *u* or ऊ *ū* becomes उव् *uv*, e.g. नु *nu* or नू *nū*, 'to praise,' नुव *nuv-á*; a final ऋ *ṛi* is changed to रिय् *riy*, e.g. मृ *mṛi*, 'to die,' म्रिय *mriy-á*; a final ॠ *ṛī* to इर् *ir*, e.g. कृ *kṛi*, 'to throw,' क्तिर *kir-á*. When the accented अ *a* is dropped before, or combined with, a following vowel, the accent passes over to the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ *a* which precedes the य *ya*, e.g. चोरय् *choráya*, 'to steal.'

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. :—

1. The derivative verbs ending in अय् *aya*, viz., the causals (§ 58-60) and the denominatives in अय् *aya* (§ 62, 11.).

2. The desideratives (§ 52-57).

3. The frequentatives of the second form (in य *ya*, § 40-51),

the denominatives in च *ya* (§ 62, III. V.), and the verbs in आच *āya*, ऐच *ēya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of nominal bases, § 81).

These three classes do not undergo any further changes; those ending in च *ya* (No. 1) accent the penultimate, e.g. बोधय *bodhaya* (causal of बुध *budh*), चोढय *chodhaya*, 'to be mounted on a white horse' (derived from चेत *chet*, 'white'); the desiderative has the accent on the first syllable, e.g. चिच्छिष्य *chichchipsya* (desiderative from चिच्छ *chich*, 'to throw'); those ending in च *ya* (No. 3) have the accent on the final च *ya*, e.g. बेभिद्य *bebhidya* (frequentative from भिद् *bhid*, 'to split'), तपय्य *tapasya* (denominative from तपय *tapas*, 'penance'), पुत्राय *putraya* (from पुत्र *putra*, 'a son'), मधुय्य *madhuya* (from मधु *madhu*, 'honey'), पुत्रकाम्य *putrakāmya* (from पुत्र *putra*, cf. § 62, III. IV. V.), and धूपय्य *dhūpya* (from धूप *dhūp*, 'to fumigate').

4. The denominatives without affix (cf. § 62, 1.). These add अ *a* before which a final अ *a* of the noun is dropped, and change their last vowel according to § 71, 1, e.g. कृष्ण *kṛishna* remains *kṛishna*, but पितृ *pitṛi* becomes पितरं *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in अ *a*.

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *ā*, forms, by combining this vowel with the conjugational characteristic च *a*, a special base ending in आ *ā*. It is likewise allowed to derive denominatives without affix from words ending in आ *ā*, the final आ *ā* of which, combined with the conjugational characteristic, remains आ *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

from literature, I shall take no notice of them. The student may therefore take it for granted that in the first conjugation the inflective base of the first four verbal forms ends in अ a.

§ 73. In the PRESENT, which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL.

SINGULAR. DUAL. PLURAL.

1. मि *mī* वस् *vas* मस् *mas* (in the Veda ए *e* वहि *vāhe* महे *māhe*
also मसि *masi*)

2. सि *sī* थस् *thas* थ *tha*

से *se* आथे *āthe* धि *dhve*

3. ति *tī* तस् *tas* अन्ति *anti*

ते *te* आते *āte* अन्ते *ante*

Observation. 1. The present in connexion with the particle स्मा *smā* assumes the signification of the preterite.

2. In the Vedas the final अ *a* of the base and the beginning त् *t* of the termination of the third person sing. Âtmanep. are often dropped, e.g. शोभे *śobh-e* instead of शोभते *śobh-a-t-e*.

§ 74. In the IMPERFECT

1. The accented temporal augment अ *a* is prefixed. If the base begins with a consonant, no change takes place, e.g. बोध *bodhā* (special base of बुध् *budh*, I. 1, 'to know,' § 71, I. 1) makes अबोध *ābodhā*; but with an initial अ *a* or आ *ā* the augment combines to accented आ *ā*; with इ *i*, ई *ī*, ए *e*, or ऐ *ai* to accented ऐ *ai*; with उ *u*, ऊ *ū*, ओ *o*, or औ *au* to accented औ *au*; and with च *ri* or च *ri* to आर् *ār* with the acute on *ā*, e.g. अर्च *archā* (base of अर्च *arch*, I. 1, 'to worship') becomes आर्च *ārcha*; आञ्च *āñchha* (base of आञ्च् *āñchh*, I. 1, 'to stretch'), आञ्च *āñchha*; इष्य *ishya* (base of इष् *ish*, I. 4, § 71, I. 2), ऐष्य *aishya*; ईक्ष *iksha* (base of ईक्ष् *īksh*, I. 1, 'to see'), ऐक्ष *aiksha*; एध *édha* (base of एध् *edh*, I. 1, 'to thrive'), ऐध *aidha*; उक्ष *ukshā* (base of उच् *uksh*, I. 6, 'to sprinkle,' § 71, I. 3), औक्ष *aūksha*; क्षप *riśhā* (base of क्षप् *riśh*, I. 6, 'to flow'), आर्ष *ārsha*.

Observation. An imperfect preceded by the prohibitive particle

मा *mā*, followed by स् *spa*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|------------------|-----------------|---------------|------------------|--------------------|--------------------|
| 1. अम् <i>am</i> | व <i>va</i> | मं <i>ma</i> | इ <i>i</i> | वहि <i>rahi</i> | महि <i>mahi</i> |
| 2. स् <i>s</i> | तम् <i>tam</i> | त <i>ta</i> | धास् <i>thās</i> | आधाम् <i>āthām</i> | ध्वम् <i>dhvām</i> |
| 3. त् <i>t</i> | ताम् <i>tām</i> | अन् <i>an</i> | त <i>ta</i> | आताम् <i>ātām</i> | अन्त <i>anta</i> |

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|--------------------|--------------------|------------------|--------------|--------------------|--------------------|
| 1. आनि <i>āni</i> | आव <i>āca</i> | आन् <i>āna</i> | ऐ <i>ai</i> | आवहि <i>āvahi</i> | आमहि <i>āmahi</i> |
| 2. no termination, | तम् <i>tam</i> | त <i>ta</i> , or | स् <i>sa</i> | आधाम् <i>āthām</i> | ध्वम् <i>dhvām</i> |
| | or तात् <i>tāt</i> | तात् <i>tāt</i> | | | |

- | | | | | | |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|
| 3. तु <i>tu</i> , or तात् <i>tāt</i> | ताम् <i>tām</i> | अन्तु <i>antu</i> | ताम् <i>tām</i> | आताम् <i>ātām</i> | अन्ताम् <i>antām</i> |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|

§ 76. The original terminations of the POTENTIAL are:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|--------------------|---------------------|------------------|--------------------|------------------------|----------------------|
| 1. याम् <i>yām</i> | याव <i>yāca</i> | याम् <i>yāma</i> | इय <i>iya</i> | इवहि <i>ivahi</i> | इमहि <i>imahi</i> |
| 2. यास् <i>yās</i> | यातम् <i>yātām</i> | यात् <i>yāta</i> | इयास् <i>ithās</i> | इयाथाम् <i>iyāthām</i> | इध्वम् <i>idhvām</i> |
| 3. यात् <i>yāt</i> | याताम् <i>yātām</i> | युस् <i>yus</i> | इत् <i>ita</i> | इयाताम् <i>iyātām</i> | इरन् <i>iran</i> |

§ 77. But as the initial या *yā* and इ *i* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|---------------------|-------------------|-------------------|--------------------|------------------------|----------------------|
| 1. एयम् <i>eyam</i> | एव <i>eva</i> | एम <i>ema</i> | एय <i>eya</i> | एवहि <i>evahi</i> | एमहि <i>emahi</i> |
| 2. एस् <i>es</i> | एतम् <i>etām</i> | एत् <i>eta</i> | एयास् <i>ethās</i> | एयाथाम् <i>eyāthām</i> | एध्वम् <i>edhvām</i> |
| 3. एत् <i>et</i> | एताम् <i>etām</i> | एयुस् <i>eyus</i> | एत् <i>eta</i> | एयाताम् <i>eyātām</i> | एरन् <i>eran</i> |

Observation. In the Veda न na is often added to the च *thu* and त *ta* of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ *a* of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व *v*, or म *m*, e.g. बोध + मि *bódha + mi*, 1st pers. sing. pres. Par., or + वस् *vas*, 1st pers. dual pres. Par. becomes बोधामि *bódhāmi*, बोधावस् *bódhāvas*.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् *ábodha + am* becomes अबोधम् *ábodham*, first sing. imperf. Par.

Exception to rule 2. With the इ *i* of the first person singular of the imperfect Átmanepada and with the आ *á* of the second and third persons dual of the present, imperfect, and imperative Átm. it coalesces to ए *e*, e.g. अबोध + इ *ábodha + i* becomes अबोधि *ábodhe*, बोध + आथि *bódha + áthe* (2nd du. pres. Átmanep.) बोधथे *bódhethe*.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e.g. कूर्द *kurd*, I. 1, 'to play,' according to § 18 makes कूर्द *kúrda*; दिव् *dir*, I. 3, दीव्य *dīrya*.

§ 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध् *budh*, 'to know,' special base बोध *bódha*.

Parasmaipada.			PRESENT.			Átmanepada.		
बोधामि	बोधावस्	बोधामस्	बोधि	बोधावहे	बोधामहे			
<i>bódhami</i>	<i>bódhāvas</i>	<i>bódhāmas</i>	<i>bódhe</i>	<i>bódhāvāhe</i>	<i>bódhāmāhe</i>			
I know	We two know	We know	I know, etc.,	as in the Parasmaipada.				
बोधसि	बोधयस्	बोधथ	बोधसे	बोधथे	बोधध्वे			
<i>bódhasi</i>	<i>bódhatas</i>	<i>bódhathe</i>	<i>bódhasse</i>	<i>bódhathe</i>	<i>bódhadhve</i>			
Thou knowest	You two know	You know						
बोधति	बोधतस्	बोधन्ति	बोधते	बोधन्ते	बोधन्ते			
<i>bódhati</i>	<i>bódhatas</i>	<i>bódhanta</i>	<i>bódhate</i>	<i>bódhante</i>	<i>bódhante</i>			
He knows	They two know	They know						

Parasmaipada.

IMPERFECT

Âtmanepada.

अवीधम् <i>ābodham</i> I knew	अवीधाव <i>ābodhāva</i>	अवीधाम <i>ābodhāma</i>	अवीधे <i>ābodhe</i> I know	अवीधावहि <i>ābodhāvahi</i>	अवीधामहि <i>ābodhāmahi</i>
अवीधस् <i>ābodhas</i>	अवीधतम् <i>ābodhatam</i>	अवीधत <i>ābodhata</i>	अवीधयास् <i>ābodhatāḥ</i>	अवीधयाम <i>ābodhatāma</i>	अवीधध्वम् <i>ābodhadhvam</i>
अवीधत् <i>ābodhat</i>	अवीधताम् <i>ābodhatām</i>	अवीधन् <i>ābodhan</i>	अवीधत <i>ābodhata</i>	अवीधेताम् <i>ābodhetām</i>	अवीधन्त <i>ābodhanta</i>

IMPERATIVE

वीधानि <i>bōdhāni</i> May I know	वीधाव <i>bōdhāva</i>	वीधाम <i>bōdhāma</i>	वीधे <i>bōdhe</i>	वीधावहि <i>bōdhāvahi</i>	वीधामहि <i>bōdhāmahi</i>
वीधे or <i>bōdhe</i>	वीधतम् <i>bōdhatam</i>	वीधत or <i>bōdhata</i>	वीधस् <i>bōdhas</i>	वीधयाम् <i>bōdhatāma</i>	वीधध्वम् <i>bōdhadhvam</i>
वीधतात् <i>bōdhatāt</i>	वीधतात् <i>bōdhatāt</i>				
वीधतु or <i>bōdhatu</i>	वीधताम् <i>bōdhatām</i>	वीधन्तु <i>bōdhanantu</i>	वीधताम् <i>bōdhatām</i>	वीधताम् <i>bōdhatām</i>	वीधन्ताम् <i>bōdhanāntām</i>

वीधतात्
bōdhatāt

POTENTIAL

वीधयम् <i>bōdheyam</i> I may, or I might know	वीधेव <i>bōdheva</i>	वीधेम <i>bōdhema</i>	वीधेय <i>bōdheyā</i>	वीधेवहि <i>bōdhevahi</i>	वीधेमहि <i>bōdhemahi</i>
वीधेस् <i>bōdhes</i>	वीधेतम् <i>bōdhetam</i>	वीधेत <i>bōdhetā</i>	वीधेयास् <i>bōdhetāḥ</i>	वीधेयायाम् <i>bōdheyātām</i>	वीधेध्वम् <i>bōdhedham</i>
वीधेत् <i>bōdhet</i>	वीधेताम् <i>bōdhetām</i>	वीधेयुस् <i>bōdheyas</i>	वीधेत <i>bōdhetā</i>	वीधेयाताम् <i>bōdheyātām</i>	वीधेरन् <i>bōdheran</i>

In the same way are inflected e.g. जि *ji*, 'to overpower,' special base जय *jāya*, 1st sing. pres. Par. जयामि *jāyāmi*, etc.; भू *bhū*, 'to become,' special base भव *bhāva*, 1st sing. pres. Par. भवामि *bhāvāmi*, etc.; गृ *gri*, 'to go,' special base सर *sāra*, 1st sing. pres. Par. सरामि *sārāmi*, etc.; धे *dhe*, 'to drink,' special base धय *dhāya*, 1st sing. pres. Par. धयामि *dhāyāmi*, etc.; द्धि *dai*, 'to purify,' special base दाय *dāya*, 1st sing. pres. Par. दायामि *dāyāmi*, etc.; ज्यो *jyo*, Âtm. 'to restrain,' special base ज्यव *jyāva*, 1st sing. pres. Âtm. ज्यवे *jyāve*, etc.; गद् *gad*, 'to speak,' special base गदे *gāda*, 1st sing. pres. Par. गदामि *gādāmi*; चित् *chit*, 'to think,' special base चेत *chēta*, 1st sing. pres. Par. चेतामि *chētāmi*, etc.

2. Fourth class: नह् *nah*, 'to bind,' special base नह्य *nāhya*.

PRESENT.

Parasmaipada.

Ātmanepada.

नह्यामि	नह्यावस्	नह्यामस्	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāvas</i>	<i>nāhyāmas</i>	<i>nāhye</i>	<i>nāhyāvāhe</i>	<i>nāhyāmahē</i>
नह्यसि	नह्यथस्	नह्यथ	नह्यसे	नह्यथे	नह्यथे
<i>nāhyasi</i>	<i>nāhyathas</i>	<i>nāhyatha</i>	<i>nāhyase</i>	<i>nāhyathe</i>	<i>nāhyathe</i>
नह्यति	नह्यतस्	नह्यन्ति	नह्यते	नह्यते	नह्यन्ते
<i>nāhyati</i>	<i>nāhyatas</i>	<i>nāhyanti</i>	<i>nāhyate</i>	<i>nāhyate</i>	<i>nāhyante</i>

IMPERFECT.

अनह्याम	अनह्याव	अनह्याम	अनह्ये	अनह्यावहि	अनह्यामहि
<i>anāhyam</i>	<i>anāhyāva</i>	<i>anāhyāma</i>	<i>anāhye</i>	<i>anāhyāvahi</i>	<i>anāhyāmahī</i>
अनह्यस	अनह्यतस्	अनह्यत	अनह्यथाम्	अनह्यथाम्	अनह्यथाम्
<i>anāhyas</i>	<i>anāhyatam</i>	<i>anāhyata</i>	<i>anāhyatham</i>	<i>anāhyatham</i>	<i>anāhyatham</i>
अनह्यत	अनह्यताम्	अनह्यन्	अनह्यत	अनह्यताम्	अनह्यन्त
<i>anāhyat</i>	<i>anāhyatām</i>	<i>anāhyan</i>	<i>anāhyata</i>	<i>anāhyatām</i>	<i>anāhyanta</i>

IMPERATIVE.

नह्यामि	नह्याव	नह्याम	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāva</i>	<i>nāhyāma</i>	<i>nāhye</i>	<i>nāhyāvāhe</i>	<i>nāhyāmahē</i>
नह्ये or	नह्यताम्	नह्ये or	नह्येस्	नह्येथाम्	नह्येथाम्
<i>nāhye</i>	<i>nāhyatām</i>	<i>nāhye</i>	<i>nāhyas</i>	<i>nāhyetham</i>	<i>nāhyetham</i>
नह्यतात्		नह्यतात्			
<i>nāhyatāt</i>		<i>nāhyatāt</i>			
नह्ये or	नह्यताम्	नह्येन्	नह्यताम्	नह्यताम्	नह्यन्ताम्
<i>nāhye</i>	<i>nāhyatām</i>	<i>nāhyēn</i>	<i>nāhyatām</i>	<i>nāhyatām</i>	<i>nāhyantām</i>
नह्यतात्					
<i>nāhyatāt</i>					

POTENTIAL.

नह्येयम्	नह्येव	नह्येम	नह्येय	नह्येवहि	नह्येमहि
<i>nāhyeyam</i>	<i>nāhyeva</i>	<i>nāhyema</i>	<i>nāhyeya</i>	<i>nāhyevahi</i>	<i>nāhyemahi</i>
नह्येस्	नह्येताम्	नह्येत	नह्येयास्	नह्येयाथाम्	नह्येथाम्
<i>nāhyes</i>	<i>nāhyetām</i>	<i>nāhyeta</i>	<i>nāhyeyas</i>	<i>nāhyeyatham</i>	<i>nāhyetham</i>
नह्येत्	नह्येताम्	नह्येयुस्	नह्येत	नह्येयाताम्	नह्येरन्
<i>nāhyet</i>	<i>nāhyetām</i>	<i>nāhyeyas</i>	<i>nāhyeta</i>	<i>nāhyeyatām</i>	<i>nāhyeran</i>

नृते *nrit*, special base नृत्य *nritya*, 1st sing. pres. Par. नृत्यामि *nrityāmi*, etc.; जृजि, 'to grow old,' special base जीये *jīrya*, 1st sing. pres. Par. जीयामि *jīryāmi*, etc.

3. Sixth class : तुद् *tud*, 'to strike,' special base तुद् *tudd*.

PRESENT.

Parasmaipada.

तुदामि	तुदावस	तुदामस.
<i>tudāmi</i>	<i>tudāvās</i>	<i>tudāmas</i>
तुदसि	तुदधस.	तुदथ
<i>tudasi</i>	<i>tuddhas</i>	<i>tuditha</i>
तुदति	तुदतस	तुदन्ति
<i>tudati</i>	<i>tudatas</i>	<i>tudanti</i>

Ātmanepada.

तुदे	तुदावहे	तुदामहे
<i>tudē</i>	<i>tudāvāhe</i>	<i>tudāmāhe</i>
तुदसे	तुदेथ	तुदध्वे
<i>tudāse</i>	<i>tudētha</i>	<i>tuddhve</i>
तुदते	तुदेते	तुदन्ते
<i>tudāte</i>	<i>tudēte</i>	<i>tudānte</i>

IMPERFECT

अतुदम	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
<i>atudam</i>	<i>atudāva</i>	<i>atudāma</i>	<i>atudē</i>	<i>atudāvahi</i>	<i>atudāmahi</i>
अतुदस	अतुदतम	अतुदत	अतुदथास	अतुदेथाम	अतुदध्वम
<i>atudas</i>	<i>atudatam</i>	<i>atudata</i>	<i>atudathāsa</i>	<i>atudēthām</i>	<i>atuddhram</i>
अतुदत	अतुदताम	अतुदन	अतुदत	अतुदेताम	अतुदन्त
<i>atudat</i>	<i>atudatām</i>	<i>atudan</i>	<i>atudata</i>	<i>atudētām</i>	<i>atudanta</i>

IMPERATIVE.

तुदानि	तुदाव	तुदाम	तुदे	तुदावहे	तुदामहे
<i>tudāni</i>	<i>tudāva</i>	<i>tudāma</i>	<i>tudē</i>	<i>tudāvāhe</i>	<i>tudāmāhe</i>
तुद or	तुदतम	तुदत or	तुदथ	तुदेथाम	तुदध्वम
<i>tud</i>	<i>tudatam</i>	<i>tudata</i>	<i>tuditha</i>	<i>tudēthām</i>	<i>tuddhram</i>

तुदतात

तुदतात

तुदतु or

तुदताम

तुदन्तु

तुदताम

तुदेताम

तुदन्ताम

तुदतात

POTENTIAL.

तुदेयम	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
<i>tudēyam</i>	<i>tudēva</i>	<i>tudēma</i>	<i>tudēya</i>	<i>tudēvahi</i>	<i>tudēmahī</i>
तुदेस	तुदेतम	तुदेत	तुदेथास	तुदेथायाम	तुदेध्वम
<i>tudēsa</i>	<i>tudētam</i>	<i>tudēta</i>	<i>tudēthāsa</i>	<i>tudēyāthām</i>	<i>tudēdhram</i>
तुदेत	तुदेताम	तुदेयुस	तुदेत	तुदेयाताम	तुदेरन्
<i>tudēta</i>	<i>tudētām</i>	<i>tudēyusa</i>	<i>tudēta</i>	<i>tudēyātām</i>	<i>tudēran</i>

स्पर् *spric* 'to touch,' special base स्पर् *spricā*, 1st sing. pres. Par. स्पर्मि *spricāmi*, etc.

4. Verbs ending in the affix **अय** *aya* (tenth conjugational class, causals and denominatives): **बोधय** *bodhāya*, causal of **बुध्** *budh*, 'to know.'

PRESENT.

Parasmaipada.

Ātmanepada.

बोधयामि <i>bodhāyāmi</i>	बोधयावस् <i>bodhāyāvas</i>	बोधयामस् <i>bodhāyāmas</i>	बोधये <i>bodhāye</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधयसि <i>bodhāyasi</i>	बोधयध्वस् <i>bodhāyadhvas</i>	बोधयथ <i>bodhāyatha</i>	बोधयसे <i>bodhāyase</i>	बोधयथे <i>bodhāyathe</i>	बोधयध्वे <i>bodhāyadhve</i>
बोधयति <i>bodhāyati</i>	बोधयतस् <i>bodhāyatas</i>	बोधयन्ति <i>bodhāyanti</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयन्ते <i>bodhāyante</i>

IMPERFECT.

अबोधयम् <i>abodhāyam</i>	अबोधयाव <i>abodhāyāva</i>	अबोधयाम <i>abodhāyāma</i>	अबोधये <i>abodhāye</i>	अबोधयावहि <i>abodhāyāvahi</i>	अबोधयामहि <i>abodhāyāmahe</i>
अबोधयस् <i>abodhāyas</i>	अबोधयतम् <i>abodhāyatam</i>	अबोधयत <i>abodhāyata</i>	अबोधयथास् <i>abodhāyathāś</i>	अबोधयेथाम् <i>abodhāyethām</i>	अबोधयध्वम् <i>abodhāyadhvam</i>
अबोधयत् <i>abodhāyat</i>	अबोधयताम् <i>abodhāyatām</i>	अबोधयन् <i>abodhāyan</i>	अबोधयत <i>abodhāyata</i>	अबोधयेताम् <i>abodhāyetaām</i>	अबोधयन्त <i>abodhāyanta</i>

IMPERATIVE.

बोधयानि <i>bodhāyāni</i>	बोधयां <i>bodhāyā</i>	बोधयाम् <i>bodhāyām</i>	बोधये <i>bodhāye</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधय or बोधयतम् <i>bodhāya</i>	बोधयतम् <i>bodhāyatam</i>	बोधयत or बोधयत <i>bodhāyata</i>	बोधयस् <i>bodhāyāś</i>	बोधयेथाम् <i>bodhāyethām</i>	बोधयध्वम् <i>bodhāyadhvam</i>
बोधयतात् <i>bodhāyatāt</i>	बोधयतात् <i>bodhāyatāt</i>				
बोधयतु or बोधयताम् <i>bodhāyatu</i>	बोधयन्तु <i>bodhāyantu</i>	बोधयताम् <i>bodhāyatām</i>	बोधयताम् <i>bodhāyatām</i>	बोधयताम् <i>bodhāyatām</i>	बोधयन्ताम् <i>bodhāyantaām</i>
बोधयतात् <i>bodhāyatāt</i>					

POTENTIAL.

बोधयेयम् <i>bodhāyeyam</i>	बोधयेव <i>bodhāyeva</i>	बोधयेम <i>bodhāyema</i>	बोधयेय <i>bodhāyeya</i>	बोधयेवहि <i>bodhāyevahi</i>	बोधयेमहि <i>bodhāyemahe</i>
बोधयेस् <i>bodhāyēs</i>	बोधयेतम् <i>bodhāyetaām</i>	बोधयेत <i>bodhāyeta</i>	बोधयेथास् <i>bodhāyethāś</i>	बोधयेयाथाम् <i>bodhāyeyathām</i>	बोधयेध्वम् <i>bodhāyedhvam</i>
बोधयेत् <i>bodhāyet</i>	बोधयेताम् <i>bodhāyetaām</i>	बोधयेयुस् <i>bodhāyeyuś</i>	बोधयेत <i>bodhāyeta</i>	बोधयेयाताम् <i>bodhāyeyatām</i>	बोधयेरन् <i>bodhāyeran</i>

चुर *chur*, 'to steal,' base of the conjugation चोरय *chorāya*,

1st sing. pres. Par. चोरयामि *chorāyāmi*, etc.

3. Desiderative: बुवोधिप बुवोधिप *būbodhiśha*, from बुध *budh*, 'to know.'

Ātmanepada.

PRESENT.

बुवोधिपामि
būbodhiśhami
बुवोधिपसि
būbodhiśhasi
बुवोधिपति
būbodhiśhati

बुवोधिपामस्
būbodhiśhamas
बुवोधिपयस्
būbodhiśhamas
बुवोधिपयन्ति
būbodhiśhamanti

बुवोधिपे
būbodhiśhe
बुवोधिपसे
būbodhiśhasi
बुवोधिपते
būbodhiśhate

बुवोधिपावहे
būbodhiśhahē
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

IMPERFECT.

बुवोधिपाम
būbodhiśham
बुवोधिपस
būbodhiśhas
बुवोधिपति
būbodhiśhati

बुवोधिपामस्
būbodhiśhamas
बुवोधिपयस्
būbodhiśhamas
बुवोधिपयन्ति
būbodhiśhamanti

बुवोधिपे
būbodhiśhe
बुवोधिपसे
būbodhiśhasi
बुवोधिपते
būbodhiśhate

बुवोधिपावहे
būbodhiśhahē
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

IMPERATIVE.

बुवोधिपाव
būbodhiśhahē
बुवोधिपय
būbodhiśhathē
बुवोधिपन्त
būbodhiśhantē

बुवोधिपामस्
būbodhiśhamas
बुवोधिपयस्
būbodhiśhamas
बुवोधिपयन्ति
būbodhiśhamanti

बुवोधिपे
būbodhiśhe
बुवोधिपसे
būbodhiśhasi
बुवोधिपते
būbodhiśhate

बुवोधिपावहे
būbodhiśhahē
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपथे
būbodhiśhathē
बुवोधिपन्ते
būbodhiśhantē

POTENTIAL.

बुवोधिपयाम
būbodhiśhamam
बुवोधिपयसि
būbodhiśhamasi
बुवोधिपयति
būbodhiśhamati

बुवोधिपयामस्
būbodhiśhamamas
बुवोधिपययस्
būbodhiśhamas
बुवोधिपययन्ति
būbodhiśhamanti

बुवोधिपये
būbodhiśhamē
बुवोधिपयेसि
būbodhiśhamasi
बुवोधिपयेति
būbodhiśhamati

बुवोधिपावयाम
būbodhiśhamāham
बुवोधिपययाम
būbodhiśhamāham
बुवोधिपययान्ति
būbodhiśhamāham

बुवोधिपयामहे
būbodhiśhamāham
बुवोधिपययाम
būbodhiśhamāham
बुवोधिपययान्ति
būbodhiśhamāham

6. Verbs ending in derivative य *ya* (denominatives and frequentatives of the second form, and verbs in आय *áyá*, ईय, *íyá*) : नमस्य *namasyá* 'to worship' (denominative from नमस् *namas*, 'veneration').

PRESENT.

Parasmaipada.

Ātmanepada.

नमस्यामि <i>namasyāmi</i>	नमस्यावस् <i>namasyāvas</i>	नमस्यामस् <i>namasyāmas</i>	नमस्ये <i>namasye</i>	नमस्यावहे <i>namasyāvahē</i>	नमस्यामहे <i>namasyāmahē</i>
नमस्यसि <i>namasyasi</i>	नमस्यथस् <i>namasyathas</i>	नमस्यथे <i>namasyathe</i>	नमस्यसे <i>namasyase</i>	नमस्येथ <i>namasyētha</i>	नमस्यध्वे <i>namasyadhve</i>
नमस्यति <i>namasyati</i>	नमस्यताम् <i>namasyatām</i>	नमस्यन्ति <i>namasyanti</i>	नमस्यते <i>namasyate</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्त <i>namasyanta</i>

IMPERFECT.

अनमस्याम् <i>anamasyaam</i>	अनमस्याव <i>anamasyaava</i>	अनमस्याम <i>anamasyaam</i>	अनमस्ये <i>anamasye</i>	अनमस्यावहि <i>anamasyaavahi</i>	अनमस्यामहि <i>anamasyaamahi</i>
अनमस्यस <i>anamasyas</i>	अनमस्यताम् <i>anamasyatām</i>	अनमस्यत <i>anamasyata</i>	अनमस्यथस् <i>anamasyathas</i>	अनमस्येथाम् <i>anasyēthām</i>	अनमस्यध्वम् <i>anamasyadhvam</i>
अनमस्यत् <i>anamasyat</i>	अनमस्यताम् <i>anamasyatām</i>	अनमस्यन् <i>anamasyan</i>	अनमस्यत <i>anamasyata</i>	अनमस्येताम् <i>anamasyetām</i>	अनमस्यन्त <i>anamasyanta</i>

IMPERATIVE

नमस्यानि <i>namasyāni</i>	नमस्याव <i>namasyāva</i>	नमस्याम <i>namasyāma</i>	नमस्ये <i>namasye</i>	नमस्यावहे <i>namasyāvahē</i>	नमस्यामहे <i>namasyāmahē</i>
नमस्य or <i>namasyi</i>	नमस्यताम् <i>namasyatām</i>	नमस्यत or <i>namasyata</i>	नमस्यस् <i>namasyas</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्यध्वम् <i>namasyadhvam</i>
नमस्यतात् <i>namasyatāt</i>	नमस्यतात् <i>namasyatāt</i>				
नमस्यतु or <i>namasyitu</i>	नमस्यताम् <i>namasyatām</i>	नमस्यन्तु <i>namasyantu</i>	नमस्यताम् <i>namasyatām</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्ताम् <i>namasyantām</i>
नमस्यतात् <i>namasyatāt</i>					

POTENTIAL.

नमस्येयम् <i>namasyeyam</i>	नमस्येव <i>namasyeva</i>	नमस्येम <i>namasyema</i>	नमस्येय <i>namasyeya</i>	नमस्येवहि <i>namasyēvahi</i>	नमस्येमहि <i>namasyēmahi</i>
नमस्येत् <i>namasyet</i>	नमस्येताम् <i>namasyētām</i>	नमस्येत <i>namasyeta</i>	नमस्येथस् <i>namasyēthas</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्येध्वम् <i>namasyedhvam</i>
नमस्येत् <i>namasyet</i>	नमस्येताम् <i>namasyētām</i>	नमस्येयुस् <i>namasyeyus</i>	नमस्येत <i>namasyeta</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्येरन् <i>namasyeran</i>

7. Denominatives without affix: पितृ *pitri*, 'to behave like a father' (denominative from पितृ *pītri*, 'father'), special base पितरं *pitara*.

PRESENT.

Parasmaipada.

पितरामि	पितरावस्	पितरामस्	पितरं	पितरावहे	पितरामहे
<i>pitārami</i>	<i>pitārāvaḥ</i>	<i>pitārāmaḥ</i>	<i>pitāre</i>	<i>pitārāvāhe</i>	<i>pitārāmahe</i>
पितरसि	पितरथस्	पितरथ	पितरसे	पितरथे	पितरध्वे
<i>pitāraṣi</i>	<i>pitārathas</i>	<i>pitāratha</i>	<i>pitārāse</i>	<i>pitārāthe</i>	<i>pitārādhwē</i>
पितरन्ति	पितरन्तस्	पितरन्ति	पितरन्ते	पितरन्ते	पितरन्ते
<i>pitāranti</i>	<i>pitārantaḥ</i>	<i>pitāranti</i>	<i>pitārānte</i>	<i>pitārānte</i>	<i>pitārānte</i>

IMPERFECT.

अपितरम्	अपितराव	अपितराम	अपितरे	अपितरावहि	अपितरामहि
<i>apitarāma</i>	<i>apitārāva</i>	<i>apitārāma</i>	<i>apitare</i>	<i>apitārāvahi</i>	<i>apitārāmahe</i>
अपितरस्	अपितरन्तम्	अपितरन्त	अपितरथास्	अपितरथाम्	अपितरध्वम्
<i>apitārāḥ</i>	<i>apitārantaṁ</i>	<i>apitāranta</i>	<i>apitārathāḥ</i>	<i>apitārathāṁ</i>	<i>apitārādhwam</i>
अपितरन्त	अपितरन्ताम्	अपितरन्त	अपितरन्त	अपितरन्ताम्	अपितरन्त
<i>apitāranta</i>	<i>apitārantaṁ</i>	<i>apitāranta</i>	<i>apitāranta</i>	<i>apitārantaṁ</i>	<i>apitāranta</i>

IMPERATIVE.

पितराणि ¹	पितराव	पितराम	पितरं	पितरावहे	पितरामहे
<i>pitārāṇi</i>	<i>pitārāva</i>	<i>pitārāma</i>	<i>pitāra</i>	<i>pitārāvāhe</i>	<i>pitārāmahe</i>
पितरं or	पितरन्तम्	पितरन्त or	पितरस्	पितरथाम्	पितरध्वम्
<i>pitāra</i>	<i>pitārantaṁ</i>	<i>pitāranta</i>	<i>pitārāḥ</i>	<i>pitārathāṁ</i>	<i>pitārādhwam</i>
पितरन्तात्		पितरन्तात्			
<i>pitārāntāt</i>		<i>pitārāntāt</i>			
पितरन्तु or	पितरन्ताम्	पितरन्तु	पितरन्ताम्	पितरन्ताम्	पितरन्ताम्
<i>pitārāntu</i>	<i>pitārāntāṁ</i>	<i>pitārāntu</i>	<i>pitārāntāṁ</i>	<i>pitārāntāṁ</i>	<i>pitārāntāṁ</i>
पितरन्तात्					
<i>pitārāntāt</i>					

POTENTIAL.

पितरैयम्	पितरैय	पितरैम	पितरैय	पितरैवहि	पितरैमहि
<i>pitārēyam</i>	<i>pitārēya</i>	<i>pitārēma</i>	<i>pitārēya</i>	<i>pitārēvahi</i>	<i>pitārēmahe</i>
पितरैस्	पितरैतम्	पितरैत	पितरैथास्	पितरैथायाम्	पितरैध्वम्
<i>pitārēḥ</i>	<i>pitārētaṁ</i>	<i>pitārēta</i>	<i>pitārēthāḥ</i>	<i>pitārēthāṁ</i>	<i>pitārēdhvam</i>
पितरैन्त	पितरैन्ताम्	पितरैन्तुस्	पितरैन्त	पितरैन्तायाम्	पितरैन्त
<i>pitārēnt</i>	<i>pitārēntāṁ</i>	<i>pitārēntas</i>	<i>pitārēnta</i>	<i>pitārēntāṁ</i>	<i>pitārēnta</i>

Observation. The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

§ 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इच्छ I. 6	from the verb इष् 'to wish.'
चच्छ I. 1 (? in the Veda I. 6)	च 'to go.'
च्यतीय I. 1	चत् 'to blame.'
कामध I. 10	कम् 'to love.'
छत्त I. 6	छत् 'to cut.'
क्राम I. 1 }	क्रम् 'to go.'
क्राम्य I. 4 }	
क्राम I. 1 }	क्रम् 'to be sad.'
क्राम्य I. 4 }	
धाम्य I. 4	धम् 'to endure.'
विन्द I. 6	विद् 'to be distressed.'
गच्छ I. 1	गम् 'to go.'
गिल (also regularly गिर) I. 6	गृ 'to swallow.'
गृह I. 1	गृह् 'to hide.'
गोपाय I. 1	गुप् 'to protect.'
(आ) चाम I. 1	चम् 'to drink' (but only when preceded by the preposition आ a).
छ I. 4	छो 'to cut.'
जक्ष I. 1	जम् 'to gape.'
जाय I. 4	जन् 'to be born.'
जिघ्र I. 1 (Vedic)	हृन् 'to kill.'
जिघ्र I. 1	घ्रा 'to smell.'
ताम्य I. 4	तम् 'to be distressed.'
तिष्ठ I. 1	स्था 'to stand.'
तृह I. 6	तृह् 'to hurt.'
दश I. 1	दम् 'to bite.'
दाम्य I. 4	दम् 'to tame.'
ध I. 4	दो 'to tie.'

धर्म I. 1	from the verb ध्मा 'to blow.'
धाव I. 1 optionally	" " " सु 'to go.'
धूपाय I. 1	" " " धूप 'to fumigate.'
पणाय I. 1	" " " पण } 'to praise.'
पनाय I. 1	" " " पन }
पश्य I. 1	" " " दृश् 'to see.'
पिंश्च I. 6	" " " पिन् 'to form.'
पिवं } I. 1	" " " पा 'to drink.'
पिवं }	
पृच्छ I. 6	" " " प्रच्छ 'to ask.'
भुञ्ज I. 6	" " " भञ्ज 'to fry.'
भ्रंश I. 4	" " " भ्रंश } 'to fall.'
भ्रंश I. 4	" " " भ्रंस }
भ्राम्य (also regularly भ्रम्य) I. 4	" " " भ्रम 'to whirl.'
मन I. 1	" " " म्ना 'to think.'
माद्य I. 4	" " " मद 'to be glad.'
मीय I. 4	" " " मिद् 'to be unctuous.'
माञ्ज I. 1	" " " मुञ्ज 'to clean.'
यच्छ I. 1	" " " { यम् 'to lift up,' and दा 'to give.'
रज I. 1 }	" " " रज्ज 'to colour.'
रज I. 4 }	
लिम्प I. 6	" " " लिप् 'to anoint.'
लुम्प I. 6	" " " लुप् 'to cut.'
विच I. 6	" " " व्यच् 'to deceive.'
विच्छाय I. 1	" " " विच्छ 'to go.'
विध्य I. 6	" " " व्यध 'to hurt.'
विन्द I. 6	" " " विद् 'to find.'
शाम्य I. 4	" " " शम् 'to be tranquil.'
भ्र I. 4	" " " शो 'to sharpen.'
शीय I. 1 }	" " " शद् 'to fall.'
शीय I. 6 }	
श्राम्य I. 4	" " " श्रम् 'to be weary.'

घृचं I. 7	from the verb घृच् 'to spit.'
सज्ज I. 1	" " सज्ज 'to adhere.'
सिच I. 6	" " " सिच 'to sprinkle.'
सीद I. 1 }	" " " सीद 'to sit.'
सीद I. 6 }	" " " सीद 'to sit.'
ख I. 4	" " " ख 'to destroy.'
स्वज्ज I. 1	" " " स्वज्ज 'to embrace.'

SECOND CONJUGATION. • •

• § 82. It is a characteristic peculiarity of the second conjugation, that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the *Âtmanepada* on the second, e.g. द्विष् द्विष्, II. 2, 'to hate,' with the termination of the 1st pl. pres. *Parasmaip.* (cf. § 73) द्विष्मस् द्विष्-más, with that of the 1st pl. pres. *Âtmanep.* द्विष्महे द्विष्-máhe, 1st sing. poten. *Âtm.* द्विषीय द्विष्-lyá.

There are, however, the following exceptions:—

1. The verbs which are conjugated in the *Âtmanepada* only never have the accent on the termination, e.g. शो ऽ, II. 2, *Âtm.* 'to lie down,' in the 1st pl. pres. शेमहे शé-máhe. •

2. In the augmented forms, according to § 74, the accent falls on the augment, e.g. 1st pl. imperf. Par. from द्विष् द्विष्, II. 2, अद्विष्म अ-dvish-ma.

3. In the present and imperfect singular of the *Parasmaipada*, in the first persons singular, dual, and plural of the imperative *Parasmaipada* and *Âtmanepada*, and in the third person singular of the imperative of the *Parasmaipada*, formed by the termination तु *tu* (in the Veda optionally also in the second person singular and plural *Parasmaipada*, if not formed by तात् *tát*) the accent generally falls (except the third conjugational class and the frequentatives of the first form, cf. § 83, II. A. 2) on the syllable which precedes the termination and causes its vowel to be strengthened, e.g. द्विष् द्विष्, II. 2, in the 1st singular present

becomes, by changing *इ i* to the diphthong *ए e*, *दिष्ये दि'ēsh-mi*, in the 1st sing. imperfect, when without augment, *दिष्ये drēsh-am*, but when with augment; according to 2, *अदिष्ये ā-dresh-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises:—

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

A. I. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root *दिष् दिष्* is also the special base for the present, imperfect, imperative and potential. In the strong forms (cf. § 82, 3), a final radical *इ i* or *ई ī* before an affix beginning with a consonant is changed to *ए e*, before an affix beginning with a vowel to *अय ay*,¹ e.g. *गो गी*, 'to go,' in 1st sing. pres. Par. *दिमि दि'-mi*, in 1st sing. imperative Par. *वद्यानि vādy-āni* (cf. § 75); a final *उ u* before consonants becomes *ओ au*,² before vowels *अव ar*,¹ e.g. *यु यु*, 'to join,' *योमि yāu-mi*, *यव्यानि yāv-āni*; a final *रि ri* becomes *अर ar*,¹ e.g. *जागृ जाग्रि*, 'to wake,' *जागमि jāgār-mi*, *जागराणि jāgār-āni* (with *ख u* instead of *र n*, agreeably to § 16). *इ i*, *उ u*, and *रि ri*, when followed by a single radical consonant only, are changed to *ए e*, *ओ o*, and *अर ar*,¹ e.g. *दिष् दि'ēsh-mi*, 1st sing. pres. Par. *दिष्ये drēsh-mi*, 1st sing. imperat. Par. *दिष्याणि drēsh-āni*.

Observ. The verbs with final *अर् अ*, which belong to this class, are irregular (cf. § 108).

2. The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. *दा दा*, 'to give,' *ददा dadā*. A radical *रि ri* or *अर ri*, however, is repre-

¹ Guna, p. 34, n

² Priddhi, p. 38, n.

sented in the reduplicated syllable by *इ i*, e.g. भृ *bhri*, 'to bear,' makes बिभृ *bi-bhri*; पू *prī*, 'to fill,' पिपू *pi-prī*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final *इ i* and *ई ī* before consonants to ए *e*, before vowels to अय *ay*,¹ e.g. भी *bhī*, 'to fear,' special base बिभी *bibhī*, in the 1st sing. pres. Par. बिभेमि *bibhe-mi*, in the 1st sing. imperative Par. बिभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अव *av*,¹ e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' 1st sing. pres. Par. बोभोमि *bobho-mi*, 1st sing. imperative Par. बोभवानि *bobhav-āni*; final ऋ *ṛi* and ॠ *ṛī* become अर *ar*,¹ e.g. भृ *bhri*, special base बिभृ *bibhri*, 1st sing. pres. Par. बिभर्मि *bibhar-mi*, 1st sing. imperative Par. बिभरानि *bibhar-āni* (cf. § 16). *इ i*, उ *u*, and ऋ *ṛi*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर *ar*,¹ when the termination begins with a consonant, e.g. बेभिद् *bebhid*, frequentative of भिद् *bhid*, 'to split,' in the 1st sing. pres. Par. बेभिदमि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e.g. 1st sing. imperative Par. बेभिदानि *bebhid-āni*, 1st sing. pres. Par. with inserted ई *ī* (cf. § 84, 5) बेभिदीमि *bebhid-ī-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) A final radical आ *ā*, when followed by a termination beginning with a consonant, is changed to ई *ī*, e.g. हा *hā*, 'to leave,' special base जहा *jahā*, becomes in the 1st plur. pres. Par. जहीमस् *jahl-mās*; when followed by a termination beginning with a vowel, the आ *ā* is rejected, e.g. जहा *jahā* with the termination अति *ati* (3^d plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(b) Some verbs, enumerated in my 'Vollständiges Grammatik,' § 154, 2, 2, ending in a compound consonant, the first member

of which is a nasal, drop the nasal, e.g. चोकुञ्च *chokuñch*, frequentative of कृञ् *krññ*, 'to contract,' becomes in the 3^d dual pres. Par. चोकृत्तस् *chokrut-tas* (with the termination तस् *tas*, § 73, before which च *ch* is changed to क् *k* conformably to § 98, 1), in the 3^d plur. pres. Par. चोकृचति *chokurch-ti*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e.g. दा *dā*, 'to give,' special base ददा *dadā*, 1st sing. pres. Par. ददामि *dādā-mi*; भृ *bhṛi*, special base बिभृ *bibhṛi*, 3^d plur. pres. Par. बिभ्रति *bibhr-ati*.

3. The fifth class forms its special base by adding नु *nu* to the verb, e.g. चि *chi*, 'to arrange,' special base चिनु *chi-nu*. In many cases नु *nu* becomes न्नु *nnu*, according to § 16.

In the strong forms the final च *u* is changed, before a consonant to ओ *o* (guṇa), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिन्वानि *chi-nu-āni*.

In the other forms the final च *u* before vowels becomes व् *v*, and, if preceded by more than one consonant च्व् *nv*, e.g. चिनु + अन्ति *chinu + anti* (3^d plur. pres. Par.) becomes चिन्वन्ति *chinu-anti*; आप्नु *āpnu*, special base of the verb आप् *āp*, 'to obtain,' with अन्ति *anti*, makes आपुवन्ति *āpnuv-anti*.

4. The verbs of the seventh class form their special bases by inserting न् *na* before the final radical in the strong forms, and न् *n* in all the others. In many cases न् *na* becomes न्नु *nnu*, according to § 16. न् *n* before sibilants and ह् *h* is changed to Anusvāra ँ, before gutturals to ङ् *ṅ*, before palatals to ञ् *ṇ*, before linguals to ज् *j*, before labials to म् *m*. In the strong forms the acute falls on न् *na* (न्नु *nnu*). For instance the special base of शिप् *śish*, 'to leave,' is in the strong forms शिप्तृ *śiṇṇsh*, in others शिप् *śish*, e.g. शिन्मि *śindsh-mi*, 1st sing. pres. Par. शिप्सि *śiṇṇsh-mās*, 1st plur.; युज् *yuj*, 'to join,' makes in the strong forms युजन् *yunañ*, in others युज् *yudh*, e.g. युजमि *yunañ-mi*, युज्मस *yudh-mās*,

in the 2^d plur. pres. Par. युङ्क्थ *yuk-thá* (क् *k* instead of ज् *j* according to § 98, 1).

Observe. Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms, e.g. भञ्ज *bhañj*, 'to break,' भञ्जामि *bhañj-mi*; in all the other forms they have of course only one nasal; e.g. भञ्जामस् *bhañj-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अ *av* (guna), e.g. तन् *tan*, 'to stretch,' special base तनु *tan-u*, in the 1st sing. pres. Par. तनोमि *tanó-mi*, in the 1st sing. imperative Par. तनुवामि *tanáv-ámi*. In the other forms the final उ *u* is changed before vowels to इ *v*, e.g. तनु+अन्ति *tanu+anti* becomes तन्वन्ति *tanv-ánti*.

Observe. Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, या *ri* to अ *ar* (gunn), e.g. गच्छ *gacch*, 'to go,' special base गच्छु *gacchu*, or अगच्छु *agacchu*.

6. The verbs of the ninth class form their special bases by subjoining ना *ná* or या *yá* (according to § 16, and when preceded by इ *i*, as मृद *mrid*, 'to pardon,' मृदना *mrid-ná*) in the strong forms, नी *ní* (or यी *yí*) in the other, when the termination begins with a consonant, and न *n* or ण *n*, when it begins with a vowel, e.g. यु *yu*, 'to join,' 1st sing. pres. Par. युनामि *yu-ná-mi*, 1st plur. pres. Par. युनीमस् *yu-ní-más*, 3^d plur. pres. Par. युनन्ति *yu-n-ánti*.

Observe. 1. A penultimate nasal of the root is rejected, e.g. मथ् *math*, 'to churn,' special bases मथ्ना *math-ná*, मथ्नी *math-ní*, and मथ् *math-n*. A final long vowel is made short, except in क्री *kri*, 'to buy,' प्री *prí*, 'to love,' यी *yí*, 'to cook,' कू *kná*, 'to sound,' दू *dri*, 'to hurt,' e.g. पू *pí*, 'to purify,' makes पुना *pu-ná*, पुनी *pu-ní*, पुन् *pu-n*; but क्री *kri*, क्रीया *kri-yá* (§ 16), क्रीणी *kri-ní*, क्रीण *kri-n*.

Observe. 2. In the Vedas the verbs belonging to this class often take the affix आय *áyá*, instead of ना *ná*, नी *ní*, न *n*, and follow

the first conjugation, e.g. मन्थ् *manth* (cf. Observ. 1), *मथाय *math-áyá*.

B. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II. A. 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, e.g. शंश्म *ṣamṣam*, frequentative of श्म *ṣam*, 'to be tranquil,' with तस् *tas*, the termination of the 3^d dual pres. Par., makes शंश्मान्तस् *ṣamṣāntas*, (cf. § 95, 3). Some reject their final nasal (cf. my 'Kurze Sanskrit Grammatik,' § 206, 2, c, β).

§ 84. In the second conjugation the temporal augment, has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars:—

1. In the third person plural of the present, 'imperfect, and imperative *Ātmanepada*, the न् *n* of the termination is dropped, e.g. द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átām*.

2. In the third class and in the frequentatives:—

(a) The third person plural of the present and imperative *Parasmaipada* rejects the न् *n* of the termination, e.g. बिभिदति *bibhid-ati*, बिभिदतु *bibhid-atu*, from the frequentative of the verb बिद् *bhid*.

(b) The third person plural of the Imperfect *Parasmaipada* substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *ī* is changed to अय् *ay*; उ *u* or ऊ *ū* to अव् *av*; अत् *at* or एत् *et* to अर् *ar* (guna), e.g. अदिभरस् *á-bibhar-us* from भृ *bhṛi*, II. 3.

Observ. The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect *Parasmaipada*, e.g. या *yá*, 'to go,' may form with अन् *an*, अयान् *á-yān*, or with उस् *us*, अयुस् *á-yus* (cf. § 88).

3. In the second person singular of the imperative Parasmaipada, the verbs of the second, third, and seventh classes, and the frequentatives, if ending in any consonant except a nasal, *र* *r*, or *ल* *l*, attach to the special base the termination *धि* *dhi*, as *अद्* *ad*, II. 2, 'to eat,' *अद्धि* *ad-dhi*; *युज्* *yuj*, II. 7, 'to join,' *युज्धि* *yuig-dhi* (with *ग्* *g* instead of *ज्* *j*, according to § 92, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, *र* *r*, or *ल* *l*, the verbs of the fifth class ending in consonants, and the verbs of the ninth class ending in vowels, attach *हि* *hi* to the special base, e.g. *या* *yá*, II. 2, 'to go,' *याहि* *yá-hi*; *आप्* *áp*, II. 5, 'to obtain,' *आप्तिहि* *ápnu-hi*; *यु* *yu*, II. 9, 'to join,' *युनीहि* *yuni-hi*.

The verbs of the eighth class and those of the fifth, the crude forms of which end in vowels, reject the termination, e.g. *तन्* *tan*, II. 8, 'to stretch,' *चि* *chi*, II. 5, 'to arrange,' special base and 2^d sing. imperative Parasm. *तन्तु* *tauú*, *चिन्तु* *chinú*.

The verbs of the ninth class, ending in consonants, attach no termination in the 2^d pers. sing. imperat. Parasm. and substitute *आन* *ána* (where § 16 applies, *आण* *ána*), for the characteristic of their class, e.g. *मन्थ्* *manth*, 'to churn,' *मथान* *math-ána* (the penultimate nasal of the verb is dropped according to § 83, II. A. 6, Observ. 1).

4. The potential Parasmaipada takes the original terminations given in § 76, *याम्* *yám*, *यास्* *yás*, *यात्* *yát*, etc.

5. In the first frequentative the vowel *इ* *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in *तु* *tu*, e.g. *बेभिद्* *bebhid* makes in the 1st sing. pres. either *बेभिद्मि* *bébbhed-mi*, or *बेभिदीमि* *bébbhid-í-mi* (cf. § 83, II. A. 2), *बोभू* *bobhú*, frequentative from *भू* *bhú*, 'to become,' *बोभूमि* *bóbbho-mi*, or *बोभेवोमि* *bóbbhav-í-mi*.

6. In the Vedas the *त्* *t* of the third person of the singular and plural Átmanepada is often dropped, e.g. *ईषे* *íṣe* instead of *ईषेत्* *íṣet*.

ic + te, which would become ईष्टे *ish-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV.).

7. The च *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व *v* or म् *m*, e.g. the special base of तन् *tan*, II. 8, तन् + वस् *tanu + vas*, makes तन्वस् *tanuvás*, or तन्वस् *tanvás*; the special base of चि *chi*, II. 5, चिन् + मस् *chīnu + mas*, makes चिन्मस् *chinumás* or चिन्मस् *chinmás*.

8. An initial स् *s* of the termination is changed to श् *sh* agreeably to the rules given in § 17, e.g. बिभृ + स्व *bibhṛi + svu* becomes बिभृष्व *bibhṛishva*, 2^d sing. imperative Átm. of भृ *bhṛi*, II. 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS; चि *chi*, 'to arrange,' and आप् *āp*, 'to obtain.'

PRESENT.

Parasmaipada.			Ātmanepada.		
चिनोमि	चिनुवस्	चिन्मस्	चिन्ते	चिनुष्वहे	चिन्मष्वहे
<i>chinōmi</i>	<i>chinuvas</i>	<i>chinmas</i>	<i>chintē</i>	<i>chinuṣvāhe</i>	<i>chinmāṣvāhe</i>
	OR चिन्वस्	OR चिन्मस्		OR चिन्वहे	OR चिन्महे
	<i>chinvas</i>	<i>chinmas</i>		<i>chinvahe</i>	<i>chinmāhe</i>
चिनोषि	चिनुषस्	चिनुष	चिनुषे	चिन्वाधे	चिनुध्वे
<i>chinōṣi</i>	<i>chinuṣas</i>	<i>chinuṣa</i>	<i>chinuṣhe</i>	<i>chinvādhe</i>	<i>chinudhvē</i>
चिनोति	चिनुतस्	चिन्वन्ति	चिनुते	चिन्वाते	चिन्वते
<i>chinōti</i>	<i>chinutās</i>	<i>chinvantī</i>	<i>chinute</i>	<i>chinvāte</i>	<i>chinvate</i>

IMPERFECT.

अचिनवम्	अचिनुव	अचिनुम	अचिन्वि	अचिनुवहि	अचिनुमहि
<i>achinavam</i>	<i>achinura</i>	<i>achinuma</i>	<i>achinvī</i>	<i>achinuvahi</i>	<i>achinumahi</i>
	OR अचिन्व	OR अचिन्म		OR अचिन्वहि	OR अचिन्महि
	<i>achinva</i>	<i>achinma</i>		<i>achinvahi</i>	<i>achinmahi</i>
अचिनोस	अचिनुतम्	अचिनुत	अचिनुषास्	अचिन्वाधाम्	अचिनुध्वम्
<i>achinosa</i>	<i>achinutam</i>	<i>achinuta</i>	<i>achinuṣāś</i>	<i>achinvādham</i>	<i>achinudhvam</i>
अचिनोत्	अचिनुताम्	अचिन्वन्	अचिनुत	अचिन्वाताम्	अचिन्वत
<i>achinot</i>	<i>achinutām</i>	<i>achinvan</i>	<i>achinuta</i>	<i>achinvātām</i>	<i>achinvata</i>

IMPERATIVE.

Parasmaipada.

Ātmanepada.

चिन्वामि <i>chindāmi</i>	चिन्वाव <i>chindāva</i>	चिन्वाम <i>chindāma</i>	चिन्वे <i>chindrai</i>	चिन्वावहि <i>chindārahai</i>	चिन्वामहि <i>chindāmahai</i>
चिनु <i>chinu</i>	चिनुतम् <i>chinutam</i>	चिनुत <i>chinut</i>	चिनुष्य <i>chinuṣy</i>	चिन्वायाम् <i>chinādhām</i>	चिनुष्वम् <i>chinuṣvām</i>
or चिनुतात् <i>chinutā</i>		or चिनुतात् <i>chinutā</i>			
चिनुते <i>chintu</i>	चिनुताम् <i>chintām</i>	चिन्वन्तु <i>chintantu</i>	चिनुताम् <i>chinutām</i>	चिन्वाताम् <i>chindātām</i>	चिन्वताम् <i>chindvātām</i>
or चिनुतात् <i>chinutā</i>					

POTENTIAL.

चिनुयाम् <i>chinuyām</i>	चिनुयाव <i>chinuyāva</i>	चिनुयाम <i>chinuyāma</i>	चिन्वीय <i>chinvīdy</i>	चिन्वीवहि <i>chinvīdhai</i>	चिन्वीमहि <i>chinvīmahi</i>
चिनुयास् <i>chinuyās</i>	चिनुयातेम् <i>chinuyātam</i>	चिनुयात <i>chinuyāta</i>	चिन्वीयात् <i>chinvīdhāt</i>	चिन्वीयायाम् <i>chinvīdhādhām</i>	चिन्वीध्वम् <i>chinvīdhvām</i>
चिनुयात् <i>chinuyāt</i>	चिनुयाताम् <i>chinuyātam</i>	चिनुयुस् <i>chinuyas</i>	चिन्वीत <i>chinvīdāt</i>	चिन्वीयाताम् <i>chinvīdhātām</i>	चिन्वीरन् <i>chinvīran</i>

सु *su*, 'to distil,' 1 sing. pres. Par. सुनोमि *sunōmi*, Ātm. सुन्वे *sunvē*.

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आमुवस् *āmuvas* (§ 84, 7), plur. 1. आमुमस् *āmumās*, 3. आमुवन्ति *āmuvānti* (§ 83, 3). Ātman. sing. 1. आमुवे *āmuvē*, dual 1. आमुवहे *āmuvāhe*, 2. आमुवाथे *āmuvāthe*, 3. आमुवते *āmuvāte*, plur. 1. आमुमहे *āmumāhe*, 3. आमुवते *āmuvāte*.

Imperfect dual 1. Parasm. आमुव *āmuva*, plu. 1. आमुम *āmuma*, 3. आमुवन् *āmuvan*; Ātm. sing. 1. आमुवि *āmuvi*, dual 1. आमुवहि *āmuvahi*, 2. आमुवायाम् *āmuvādhām*, 3. आमुवाताम् *āmuvātām*, plur. 1. आमुमहि *āmumahi*, 3. आमुवत *āmuvata*.

Imperative sing. 2. Parasm. आमुहि *āmuhi*, plur. 3. आमुवन्तु *āmuvantu*; Ātman. dual 2. आमुवायाम् *āmuva dhām*, 3. आमुवाताम् *āmuvātām*, plur. 3. आमुवताम् *āmuvātām*.

Potential Âtmanep. sing. 1. आप्नुवीय *âpnuvîyâ*, 2. आप्नुवीयात् *âpnuvîthâs*, etc., according to § 83, 3.

शक् *śak*, 'to be able,' 1 sing. pres. Par. शक्नोमि *śaknômi*, Âtm. शक्नुवे *śaknuvé*.

PARADIGM OF THE EIGHTH CLASS: तन् *tan*, 'to stretch.'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons.

PRESENT.		IMPERFECT.	
Parasm.	Âtmanep.	Parasm.	Âtmanep.
Sing. 1. तनोमि <i>tanômi</i>	तन्वे <i>tané</i>	अतनवम् <i>âtana-am</i>	अतन्वि <i>âtanvi</i>
2. तनोयि <i>tanôhi</i>	तनुये <i>tanuhyé</i>	अतनोस <i>âtanos</i>	अतनुयात् <i>âtanethâs</i>
IMPERATIVE.		POTENTIAL.	
Sing. 1. तनयानि <i>tanaruni</i>	तन्वि <i>tanvi</i>	तनुयाम् <i>tanuyâm</i>	तन्वीय <i>tanvîyâ</i>
2. तनु तनुतात् <i>tanâ, tanutâ</i>	तनुष्व <i>tanushv</i>	तनुयात् <i>tanuyâ</i>	तन्वीयात् <i>tanvîthâs</i>

सन् *san*, 'to obtain,' 1 sing. pres. Par. सन्धोमि *sandômi*, Âtm. सन्वे *sanvé*.

PARADIGMS OF THE NINTH CLASS: यु *yu*, 'to join,' बन्ध् *bandh*, 'to bind.'

PRESENT.			IMPERFECT.		
Parasmaipada.			Âtmanepada.		
युनामि <i>yunâmi</i>	युनीवस् <i>yunîvas</i>	युनीमस् <i>yunîmas</i>	युने <i>yuné</i>	युनीवहि <i>yunîcvahi</i>	युनीमहि <i>yunîmahî</i>
युनासि <i>yunâsi</i>	युनीयस् <i>yunîyas</i>	युनीथ <i>yunîth</i>	युनीषे <i>yunîshé</i>	युनाथे <i>yunâthé</i>	युनीध्वे <i>yunîdhvé</i>
युनाति <i>yunâti</i>	युनीतस् <i>yunîtas</i>	युनन्ति <i>yunanti</i>	युनीते <i>yunîte</i>	युनाते <i>yunâte</i>	युनन्ते <i>yunante</i>
IMPERATIVE.			IMPERATIVE.		
अयुनाम् <i>ayunâm</i>	अयुनीव <i>ayunîva</i>	अयुनीम <i>ayunîma</i>	अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunîcvahi</i>	अयुनीमहि <i>ayunîmahî</i>
अयुनास् <i>ayunâs</i>	अयुनीतम् <i>ayunîtam</i>	अयुनीत <i>ayunîta</i>	अयुनीथात् <i>ayunîthâs</i>	अयुनाथाम् <i>ayunâthâm</i>	अयुनीध्वम् <i>ayunîdhvam</i>
अयुनात् <i>ayunât</i>	अयुनीताम् <i>ayunîtâm</i>	अयुनन् <i>ayunan</i>	अयुनीत <i>ayunîta</i>	अयुनाताम् <i>ayunâtâm</i>	अयुनन्त <i>ayunanta</i>

Parasmaipada.			IMPERATIVE.	Ātmanepada.		
युनामि <i>yunāmi</i>	युनाव <i>yunāv</i>	युनाह <i>yunāha</i>	युनी <i>yunī</i>	युनावहि <i>yunāvahi</i>	युनामहि <i>yunāmahi</i>	
युनीहि <i>yunīhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīti</i>	युनीध्व <i>yunīdhva</i>	युनायाम् <i>yunāyām</i>	युनीध्वम् <i>yunīdhvam</i>	
or युनीतात् <i>yunītāt</i>		or युनीतात् <i>yunītāt</i>				
युनाह <i>yunāha</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunantu</i>	युनीताम् <i>yunītām</i>	युनाताम् <i>yunātām</i>	युनताम् <i>yunātām</i>	
or युनीतात् <i>yunītāt</i>						
POTENTIAL.						
युनीयाम् <i>yunīyām</i>	युनीयाय <i>yunīyāya</i>	युनीयाम <i>yunīyāma</i>	युनीय <i>yunīya</i>	युनीवहि <i>yunīvahi</i>	युनीमहि <i>yunīmahi</i>	
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātam</i>	युनीयात <i>yunīyāti</i>	युनीयास् <i>yunīyās</i>	युनीयायाम् <i>yunīyāyām</i>	युनीध्वम् <i>yunīdhvam</i>	
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>	युनीत <i>yunīti</i>	युनीयाताम् <i>yunīyātām</i>	युनीरन् <i>yunīran</i>	

For other paradigms look to § 83, II. A. 6, Observe.

The second paradigm दन्तु *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. बध्नामि *badhnāmi* (cf. § 83, 6, Obs. 1), 2. बध्नासि *badhnāsi*; Ātm. 1. बध्ने *badhne*, 2. बध्नेहि *badhnehi*, imperfect Par. sing. 1. अबध्नाम *ābadhnām*, 2. अबध्नास् *ābadhnās*, Ātman. 1. अबध्मि *ābadhmi*, imperative Par. sing. 1. बध्नामि *badhnāmi*, but 2. बध्नात *badhnāt*, or बध्नेतात् *badhnetāt*.

स्तम्ब *stambh*, 'to stop,' 1. sing. pres. Par. स्ताममि *stabhāmi*, Ātm. स्ताम *stabhān*; 2. sing. imper. Par. स्तात *stabhāt*.

§ 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो special base in the strong forms, for all the other forms कुरु, except before terminations beginning with न, य, or य, where कुरु,

of the verb कृ II. 8 'to make,' e.g. pres. sing. 1. करोमि 2. करोषि, 3. करोति, dual 1. कुर्वस्, 2. कुर्वथस्, 3. कुर्वतस्, plur. 1. कुर्मस् 2. कुर्वथ, 3. कुर्वन्ति, potential 1. कुर्याम, etc.

कृणु, कृणो	special bases of the verb कृणु II. 8 'to do.'
चुम्ना, चुम्नी, चुम्न्, with-	
out changing न् to ण	
(§ 16)	चुम् II. 9 'to shake.'
खीना, खीनी, खीन्, or	
खुना, खुनी, खुन्	खन् II. 9 (?) .
गृह्णा, गृह्णी, गृह्न्	ग्रह् II. 9 'to take.'
जाना, जानी, जान्	ज्ञा II. 9 'to know.'
जिना, जिनी, जिन्	ज्या II. 9 'to grow
वृष्ट, वृष्टो without chang-	old.'
ing न् to ण (§ 16), but	
in the Veda regularly	
तृप्नु, तृप्णी	तृप् II. 5 'to satisfy.'
दम्नु, दम्नी	दम् II. 5 'to hurt.'
धिनु, धिनी	धिन् II. 8 'to
	satisfy.'
शृणु, शृणी	शृ II. 5 'to hear.'
स्तम्नु, स्तम्नी	स्तम् II. 5
स्तुम्नु, स्तुम्नी	स्तुम् II. 5
स्तान्नु, स्तानी	स्तान् II. 5
सुम्नु, सुम्नी	सुम् II. 5

'to stop.'

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND
OF THE FREQUENTATIVES OF THE FIRST FORM:

§ 87. As the special bases of these verbs end in all letters, except अ *a*, इ *i*, or उ *u*, ए *e*, ऐ *ai*, and ओ *o* (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ *ā* combines with an initial अ *a* or आ *ā* to. आ *ā*, e.g. अया + अम् *āyā + am* makes अयाम् *āyam* (sing. 1. imperfect Parasm. from या *yā* II. 2, 'to go'), and with इ *i*, or ई *ī*,

to ए *e*: Before उ *u*, ए *e*, or ऐ *ai* it is rejected, e.g. अयं + उस्
āyā + us makes अयुस् *āyus* (cf. § 81, 2, Obs.) .

§ 89. Monosyllabic bases ending in र *r* or इ *i* change their
 final to इय *iy* before the terminations beginning with vowels, e.g.
 गी *rī*, II. 2, 'to go,' + अति *anti* makes गियति *riy-anti*. This
 rule applies also to those reduplicated bases, in which the र *r* or
 इ *i* is preceded by a compound consonant: thus the special base of
 ह्री *hrī*, II. 3, 'to be ashamed,' जिह्री *jihri* + अति *ati* makes जिह्रियति
jihriy-ati, 3^d plur. pres. Par. In all other reduplicated bases the
 final र *r* or इ *i* is changed to य *y*. Thus the special base of भी
bhī, II. 3, 'to fear,' बिभी + अति *bibhī + ati* makes बिभ्रियति *bibhriy-ati*.

§ 90. Final उ *u* and अ *a* before vowels are changed to उय *uv*,
 e.g. नु *nu*, II. 2, 'to praise,' + अति *anti*, नुवति *nur-anti*, 3^d plur.
 pres. Par.

§ 91. A final अ *ri* before vowels becomes इ *r*, e.g. बिभ्रि
 (special base of भृ *bhri*, II. 3, 'to bear') + अति *ati*, बिभ्रति *bibhri-ati*.

§ 92. A final इ *ri* before vowels becomes इर *ir*, or, if preceded
 by labials or व *v*, उर *ur*, e.g. तातृ *tātṛ*, first frequentative from
 तृ *ṛi*, 'to cross,' + अति *ati* becomes तातिरति *tātir-ati*, पिपृ *pīṛ*,
 special base of पू *pū*, II. 3, 'to fill,' + अति *ati*, would become
 पिपूरति *pīpur-ati*.

§ 93. ऐ *ai* and औ *au*, produced by the combination of the
 temporal augment with a uniliteral base (§ 74, 1), are changed
 before vowels to आय *āy* and आव *āv*, e.g. ऐ *ai* (from the verb गी *rī*,
 II. 2, 'to go') + अस् *am* becomes आयम् *āy-am*.

Obscrv. In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai*,
 or औ *o* do not belong to the second conjugation. In the Vedas
 and in the Epic poetry, however, they sometimes do. In this
 case their finals are changed to आ *ā* and follow § 88.

§ 94. Radical इ *i* and उ *u* before a consonantal group beginning
 with र *r* are lengthened, e.g. चरु *chārur*, frequentative of चृ
char (§ 51) + मस् *mas* = चरुमस् *chāruchār-māt*.

§ 95. 1. A final अ *ri* before consonants becomes इर *ir* or, if

preceded by labials or वृ *v*, ऊर् *úr*, e.g. तातृ *tátrí*, frequentative of तृ *trí*, + मस् *mas*, तातीर्मेस् *tátir-más*; पिपृ *piprí*, special base of पृ *prí*, II. 3, would become पिपृर्मेस् *pipúr-rás*.

2. Final य *y* and वृ *v* are rejected before any consonant, except य *y*, e.g. तोतुर्व *toturv*, frequentative from तुर्व *turv*, 'to overcome,' + मस् *mas*, तोतुर्मेस् *totír-más* (cf. § 94).

3. A final म् *m* is changed to न् *n* before any consonant, except य *y*, स् *s*, or ह् *h*, e.g. जंगम् *jaṅgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jaṅgan-más*.

§ 96. Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh* :—

1. Final aspirated consonants reject the aspiration, e.g. मामथ् *mámath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes मामत्सि *mámat-si*, लोलुब् *lolubb*, frequentative of लुब् *lubb*, 'to desire,' + धि *dhi* लोलुब्धि *lokub-dhi*.

2. Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *t* and ठ् *th* to ड् *d* (cf. § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*; स् *s* may either become द् *d* or be rejected, e.g. चिकित् *chikít* (special base of कित् *kit*, II. 3, 'to perceive') + धि *dhi* makes चिकिदि *chikid-dhi*; आस् *ás*, II. 2, 'to sit,' + ध्वम् *dhvam* either आद्विम् *ád-dhram* or अध्वम् *á-dhram*.

3. Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *d* and द् *dh* to ट् *t* (cf. § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e.g. अट् *ad*, II. 2, 'to eat,' + सि *si* makes अत्सि *át-si*. But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e.g. लोलुब् *lolubb* (frequentative of लुब् *lubb*, 'to desire') + दस् *thas* or + तस् *tas* makes लोलुब्धस् *lokub-dhát*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध् *dh*, and the syllable containing the final aspirate begins with ग् *g*, द् *d*, ड् *d*, or ब् *b*, the latter are changed to the corresponding aspirated प् *gh*, द् *dh*, ध् *dh*, and

भ् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83, II. A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभीत्सि *bó-bhot-si*.

§ 97. Before a termination beginning with स *s* :—

1. Final क् *ksh*, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ण् *ṅ*, श् *sh*, and ह् *h* are changed to क् *k*, and the following स *s*, agreeably to § 17, becomes श् *sh*, e.g. चक् *chaksh*, II. 2, 'to see,' + से *se* becomes चक्षे *chákshe*; वक् *vach*, II. 2, 'to speak,' + सि *si* वक्षि *vák-shi*. When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दोह् *doh* (strong form, § 83, II. A. 1, of दुह् *duh*, II. 2, 'to milk') + सि *si* makes धोक्षि *dhók-shi*.

2. Final न् *n* and म् *m* become Anusvára ॠ, or Anunásika ॡ, e.g. हन् *han*, II. 2, 'to kill,' + सि *si* makes हंसि *háñ-si*, or हँसि *há-si*.

§ 98. Before terminations beginning with त् *t* or थ् *th* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*, e.g. वक् *vach* + ति *ti* = वक्ति *vák-ti*, युज् *yuj*, special base of युज् *yuj*, II. 7, + य् *th*, युक्थ *yukthá*.

2. Final क् *ksh*, छ् *chh*, and ण् *ṅ* become श् *sh*, after which त् *t* and थ् *th* are changed to the corresponding linguals द् *t* and द् *th*, e.g. चक् *chaksh* + ते *te*, चक्षे *chásh-te*; पामक् *páprachh*, frequentative of प्रक् *prachh*, 'to ask,' + य् *th*, पामस्य *páprash-thá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lah*, strong form of लिह् *lih*, II. 2, 'to lick,' + ति *ti* makes लीढि *lédhi*; लिह् *lih* + यस्य *thas*, or तस्य *tas*, make लीढस्य *lídhas*.

Exception. If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g. दुह् *duh* + यस्य *thas*, or तस्य *tas*, makes दुग्धस्य *dug-dhás*; in other words ह् *h* is treated as if it was घ् *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध् *dh* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*, e.g. वक् *vach*, + धि *dhi* makes वग्धि *vag-dhi*.

2. Final क् *ksh*, छ् *chh*, ण् *ṅ*, and श् *sh* become द् *d*, after which

ध *dh* is changed to its corresponding lingual द *dh*, e.g. चर्च *chaksh* + धि *dhve* makes चर्चद्धे *chárḍ-dhve*; द्विष् *dvish* + धि *dhi* द्विद्धि *dvid-dhi*.

3. A final ह *h* is rejected, but the following ध *dh* is changed to द *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह *lih* + धि *dhi* makes लीद्धि *līddhi*. The special rule for syllables beginning with द *d* (§ 98, 3, Exc.) applies also here, e.g. दुह *duh* + धि *dhi* makes दुग्धि *dugdhi*. When the termination begins with ध *dhv*, and the syllable ending in ह *h* with ग *g*, द *d*, or ब *b*, these letters become aspirated, e.g. दुह *duh* + धि *dhve* makes धुग्धे *dhug-dhvé*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न *n* or म *m* is changed to Anusvāra — e.g. शान् *śam* frequentative of शम् *śam*, 'to be tranquil,' makes शान्तिहि *śamṣām-hi* (§ 83, II. B).

§ 101. If a termination beginning with त *t*, थ *th*, or ध *dh* is attached to a base ending in द *t*, द *d*, or न *n*, त *t* is changed to द *t*, थ *th* to द *th*, ध *dh* to द *dh*, e.g. चोकोद *chokot*, strong form of चोकुद *chokut*, frequentative of कुद *kut*, 'to make crooked,' + ति *ti* makes चोकोद्धि *chóhot-ti*; चोकुद *chokut* + यस् *thas*, चोकुद्वस् *chokut-thás*, + धि *dhi*, चोकुद्धि *chokud-dhi* (cf. § 96, 2); ईद *íd*, 'to praise,' + धि *dhve*, ईदद्धे *īd-dhve*, + ते *te*, ईद्वे *ī-te* (cf. § 96, 3); पण् *pañ*, frequentative of पण *pan*, 'to praise,' + ति *ti*, पण्वि *pāñ-ti*, + धि *dhi*, पण्विद्धि *pāñpan-dhi* (cf. § 98, 2 and 99, 2 and 3).

§ 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN IN §§ 96-101.

दुह I. 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3; 99, 3, or the special rule for roots beginning with द *d*, § 98, 3, Exc., § 99, 3, e.g. दोदुह *dodruh*, frequentative, + यस् *thas* or तस् *tas* may become दोदुह्वस् *dodrudhás* or दोदुह्वस *dodrug-dhás*, with the termination धि *dhi* दोदुह्वि *dodrudhi* or दोदुह्विध *dodrug-dhi*.

बहु I. 4, 'to bind,' changes ह् *h* before स् *s* to त् *t*, e.g. बानह् *nānah*, frequentative, + सि *si* makes बानसि *nānat-si*; before त् *t*, थ् *th*, and ध् *dh* to द् *d*, after which त् *t* and थ् *th* become ध् *dh*, e.g. बानह् *nānah* + दस् *thas* or तस् *tas* makes बानदस् *nānad-dhas*. In other words ह् *h* is treated as if it was ध् *dh*, cf. § 96, 1, 3.

भञ्ज् I. 6, 'to fry,' changes ज् *j* before स् *s* to क् *k*, after which स् *s* becomes श् *sh* (§ 17); before त् *t* or थ् *th* to प् *ph*, after which त् *t* and थ् *th* are changed to द् *d* and द् *dh* (§ 98, 2); and before ध् *dh* to द् *d*, after which ध् *dh* becomes द् *dh* (§ 101), e.g. बाभ्रज् *bābhraj*, frequentative, + सि *si* makes बाभ्रसि *bābhraś-si*, + दस् *thas* बाभ्रदस् *bābhraś-dhas*, + तस् *tas* बाभ्रदस् *bābhraś-dhas*, + धि *dhi* बाभ्रद्धि *bābhraś-dhi*.

भञ्ज् I. 1, *Ātm.* 'to shine,' following the analogy of the preceding verb, changes ज् *j* before त् *t* and थ् *th* to प् *ph*, before ध् *dh* to द् *d*.

मुह् I. 4, 'to be foolish,' follows the analogy of बहु.

मृज् II. 2, 'to wipe,'

यज् I. 1, 'to sacrifice,'

राज् I. 1, 'to shine,'

} follow the analogy of भञ्ज्.

लज्ज् I. 6, 'to be ashamed,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*, e.g. लालज् *lālaḥ*, frequentative, + ति *ti* makes लालति *lālati* (cf. § 97, 1).

बह् I. 1, 'to bear,' instead of lengthening च *a*, agreeably to §§ 98, 3, and 99, 3, changes it to ओ *o*, e.g. बावह्, frequentative, + ति बावोदि.

प्रच् I. 6, 'to cut,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*.

सह् I. 1, 'to bear,' changes च to ओ, like बह्.

सृज् I. 6, 'to abandon,' follows the analogy of राज्.

सिंह् I. 4, 'to love,'

सुह् I. 4, 'to vomit,'

} follow the analogy of मुह्.

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the

imperfect Parasmaipada, viz. *s* and *t*, are rejected. But the final letters of the base undergo the following changes:—

1. A final consonant, preceded by a vowel or *र* *r*, generally undergoes the same changes as before an affix beginning with *स्* *s* (cf. §§ 96 and 97), e.g. अयुनञ् *ayunaś*, strong form (§ 83, II. A. 4) of युञ् *yuj*, II. 7, with the temporal augment, becomes in both persons अयुनक् *ayunak* (cf. युनञ् + सि *yunañ + si* = युनश्चि *yunaś-chi*, § 97, 1), अवर्ज्ज् *avararj*, strong form of the frequentative वर्ज्ज् *varrij* (from वृज् *vrij*, ‘to exclude’) with the temporal augment, makes in both persons अवर्जक् *avarvark*, अदर्दग् *adardarbh* (from the frequentative दर्दम् *dardribh*, of दम् *dribh*, ‘to string’) would become अदर्धर्प् *adardharp* (cf. § 96, 1, 3, 4).

Exceptions. 1. The verbs ending in *त्* *t*, *थ* *th*, *द* *d*, or *ध* *dh*, in the second person may follow the general rule, or affix *स्* *s* after having rejected the dental, e.g. अवेद् *aved*, strong form of विद् *vid*, II. 2, ‘to know,’ with the augment, may become अवेत् *avet* or अवेस् *aves*, i.e. अवेः *aveḥ*, cf. §§ 13 and 28, Obs.; अपासर्ध् *apāspardh*, frequentative of सार्ध् *sardh*, ‘to contend with,’ with the augment, either, according to the general rule, अपासर्त् *apāspart*, or अपासार् *apāspār* (based on *apāspars* = *apāsparr*, cf. § 15), अपासाः *apāspāh*, §§ 13 and 28, Obs.

2. Verbs ending in *स्* *s*, in forming the second person, may follow the general rule, or change their final to *त्* *t*, e.g. from चकास् *chakās*, II. 2, ‘to shine,’ either अचकास् *āchakāś* (अचकाः *āchakāh*, §§ 13 and 28, Obs.) or अचकात् *āchakāt*. In the third person the latter change must be effected, अचकात् *āchakūt*.

3. Final *क्ष* *ksh*, *क्ष्* *kh*, *ग्* *g*, *श्* *sh*, and *ह* *h* are changed to *द्* *d*, e.g. अपाम्रक्ष् *apāprachh*, frequentative of प्रक्ष् *prachh*, ‘to ask,’ with the augment, makes in the second and third persons of the imperfect Parasm. अपाम्रद् *apāprat*. If the syllable ending in *ह* *h*, begins with *द* *d*, the *ह* *h* is changed to *क्* *k* (cf. § 98, 3, Exc.), and if it begins with *ग्* *g*, *द* *d*, or *क्ष* *ksh*, these letters become aspirated (cf. § 97, 1), e.g. अलेह् *alch*, strong form of लिह् *lih*, II. 2,

with the temporal augment, becomes अलित् *ālet*, अदोह *adoh* of दुह *duh*, II. 2, अधीक् *ādhiḥk*. द्रुह *druh*, मुह *muh*, स्निह *snih*, and स्नुह *snuh*, optionally change ह *h* to द *t* or क *k*, and नह *nah* changes it to त *t* (cf. § 102). The verbs दिग् *diḡ*, 'to show,' दृग् *drīḡ*, 'to see,' मृग् *mriḡ*, and स्पृग् *sprīḡ*, 'to touch,' must, and नग् *naḡ*, 'to perish,' may optionally change स् *ṣ* to क *k*, e.g. अदर्दग् *adardarḡ*, from दर्दग् *dardriḡ*, frequentative of दृग् *drīḡ*, becomes अदर्दक् *ádardark*. The verbs भज् *bhraj*, भ्राज् *bhrāj*, मृज् *mriḡ*, यज् *yaj*, राज् *rāj*, सृज् *sriḡ*, change their finals to द *t* (cf. § 102).

. 4. A final म *m* is changed to न *n*, e.g. अजगम् *ajamgam*, frequentative of गम् *gam*, with the augment, makes अजगन् *ajamgan*.

II. When the base ends in a compound consonant—except च् *ś* (for which cf. I. Exc. 3) or those which contain an र *r* before any consonant of the first five classes except nasals (§ 1, IV.; cf. § 103, I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I., e.g. अवावल् *uvāvalḡ*, frequentative of वल् *valḡ*, 'to go by leaps,' with the augment, becomes अवावल *avālal*; अजोघूर्ण् *ajoghūrṇ*, frequentative of घूर्ण् *ghūrṇ*, 'to reel,' becomes अजोघूर् *ajoghūr*, i.e. अजोघूः *ajoghūḥ*, §§ 13 and 28, Obs. A nasal, thus becoming the final, is changed to न *n*, e.g. अजिह्वस् *ajehiṃś*, frequentative of हिस् *hiś*, 'to hurt,' with the augment, becomes अजिह्वन् *ajehin*. But the verbs ध्वस् *dhvaś* and स्रस् *sraś*, 'to fall,' substitute त् *t* for श्, e.g. असंगीस्रत् *ásanísrat*, second and third persons of the imperfect Parasm. of the first frequentative of स्रस् *sraś* (cf. § 51).

§ 101. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिट् *liṭ*, 'to lick.'

	Parasmaipada.		PRESENT.	Ātmanepada.		
लिट्ति	लिङ्गस्	लिङ्गस्	लिट्ते	लिङ्गहे	लिङ्गहे	लिङ्गहे
<i>liṭti</i>	<i>liṅgaś</i>	<i>liṅgaś</i>	<i>liṭte</i>	<i>liṅgāḥ</i>	<i>liṅgāḥ</i>	<i>liṅgāḥ</i>
लिटि	लीटस्	लीट	लिषे	लिङ्गिषे	लीट्ते	लीट्ते
<i>liṭi</i>	<i>līṭaś</i>	<i>līṭa</i>	<i>liṣe</i>	<i>liṅgiṣe</i>	<i>līṭte</i>	<i>līṭte</i>
लिटि	लीटस्	लिङ्गन्ति	लीटे	लिङ्गन्ति	लिङ्गन्ति	लिङ्गन्ति
<i>liṭi</i>	<i>līṭaś</i>	<i>liṅgānti</i>	<i>līṭe</i>	<i>liṅgānti</i>	<i>liṅgānti</i>	<i>liṅgānti</i>

IMPERFECT.

Parasmaipada.

Ātmanepada.

अलिहम् <i>alīham</i>	अलिह <i>alīha</i>	अलिह्य <i>alīhya</i>	अलिहि <i>alīhi</i>	अलिह्यहि <i>alīhyahi</i>	अलिह्यहि <i>alīhmayi</i>
अलिह <i>alīh</i>	अलीढम् <i>alīdham</i>	अलीढ <i>alīdha</i>	अलीढास् <i>alīdhas</i>	अलिहाथाम् <i>alīhādham</i>	अलीढम् <i>alīdham</i>
अलिह <i>alīh</i>	अलीढाम् <i>alīdham</i>	अलिहन् <i>alīhan</i>	अलीढ <i>alīdha</i>	अलिहाताम् <i>alīhādham</i>	अलिहतं <i>alīhata</i>

IMPERATIVE.

लेहानि <i>lēhāni</i>	लेहान् <i>lēhān</i>	लेहाम् <i>lēhām</i>	लेह <i>lēha</i>	लेहान्वहि <i>lēhānvahi</i>	लेहामहे <i>lēhāmahi</i>
लीढि or <i>līdhi</i>	लीढम् <i>līdham</i>	लीढ or <i>līdha</i>	लित्स्व <i>likṣv</i>	लिहाथाम् <i>līhādham</i>	लीढम् <i>līdham</i>
लीढात् <i>līdhāt</i>	लीढात् <i>līdhāt</i>				
लेढु or <i>lēdhu</i>	लीढाम् <i>līdhām</i>	लिहन्तु <i>līhantu</i>	लीढाम् <i>līdhām</i>	लिहाताम् <i>līhādham</i>	लिहताम् <i>līdham</i>
लीढात् <i>līdhāt</i>					

POTENTIAL.

लिह्याम् <i>līhyām</i>	लिह्याथ <i>līhyāth</i>	लिह्याम <i>līhyāma</i>	लिह्येय <i>līhyēd</i>	लिह्येयहि <i>līhyēdhi</i>	लिह्येमहि <i>līhymāhi</i>
लिह्यास् <i>līhyās</i>	लिह्याताम् <i>līhyāthām</i>	लिह्यात <i>līhyāta</i>	लिह्येयास् <i>līhyēdhas</i>	लिह्येयाथाम् <i>līhyēdham</i>	लिह्येध्वम् <i>līhīdhvām</i>
लिह्यात् <i>līhyāt</i>	लिह्याताम् <i>līhyāthām</i>	लिह्युस् <i>līhyūs</i>	लिह्येय <i>līhyēd</i>	लिह्येयाताम् <i>līhyēdham</i>	लिह्येरन् <i>līhīrān</i>

दुह *duh*, 'to milk,' 1 sing. pres. Par. दोह्मि *dōhmi*, Ātm. दुहे *duhé*.

§ 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS:

पृ *pri*, 'to fill.'

PRESENT.

पिपिर्मे <i>pīpirmē</i>	पिपुवस् <i>pīpuvās</i>	पिपुमस् <i>pīpumās</i>	पिप्रे <i>pīpre</i>	पिपुवहे <i>pīpuvāhe</i>	पिपुमहे <i>pīpumāhe</i>
पिपिपि <i>pīpipi</i>	पिपुयस् <i>pīpuyās</i>	पिपुय <i>pīpuyā</i>	पिपुपे <i>pīpupē</i>	पिपुयथे <i>pīpuyāthe</i>	पिपुध्वे <i>pīpudhvā</i>
पिपिपि <i>pīpipi</i>	पिपुतस् <i>pīputās</i>	पिपुति <i>pīputi</i>	पिपुते <i>pīpute</i>	पिपुति <i>pīputi</i>	पिपुते <i>pīpute</i>

IMPERFECT

Parasmaipada.

अपिपरम् <i>apiparam</i>	अपिपुव <i>apippiva</i>	अपिपुम् <i>apippima</i>
अपिपरु (०पः) <i>apipar, pah</i>	अपिपुतम् <i>apippitam</i>	अपिपुत <i>apippita</i>
अपिपरु (०पः) <i>apipar, pah</i>	अपिपुताम् <i>apippitām</i>	अपिपरस् <i>apiparva</i>

अपिप्रि <i>apipra</i>
अपिपुयात् <i>apippitāda</i>
अपिपुत <i>apippita</i>

Ātmanepada.

अपिपुवहि <i>apippicahi</i>	अपिपुमहि <i>apippimahi</i>
अपिप्रायाम् <i>apiprāthām</i>	अपिपुध्वम् <i>apippitdhvam</i>
अपिप्राताम् <i>apiprāthām</i>	अपिप्रत <i>apiprata</i>

IMPERATIVE

पिपरणि <i>piparāni</i>	पिपराव <i>piparāva</i>	पिपराम् <i>piparāma</i>
पिपुहि or <i>pipihī</i>	पिपुतम् <i>pipitām</i>	पिपुत or <i>pipitā</i>
पिपुतात् <i>pipitāti</i>		पिपुतात् <i>pipitāti</i>
पिपुते or <i>pipurā</i>	पिपुताम् <i>pipitām</i>	पिपुतु <i>pipitā</i>
पिपुतात् <i>pipitāti</i>		

पिपरे <i>piparai</i>	पिपरावहि <i>piparādhai</i>	पिपरासहि <i>piparāsohai</i>
पिपुध्व <i>piprādh</i>	पिप्रायाम् <i>piprāthām</i>	पिपुध्वम् <i>piprādhvam</i>

POTENTIAL.

पिपुयाम् <i>pipriyāma</i>	पिपुयाव <i>pipriyāva</i>	पिपुयाम् <i>pipriyāma</i>
पिपुयास् <i>pipriyās</i>	पिपुयातम् <i>pipriyātām</i>	पिपुयात <i>pipriyāta</i>
पिपुयात् <i>pipriyāti</i>	पिपुयातम् <i>pipriyātām</i>	पिपुयस् <i>pipriyāva</i>

पिप्रीय <i>pipriya</i>	पिप्रीवहि <i>piprihahi</i>	पिप्रीमहि <i>piprimahi</i>
पिप्रीयात् <i>pipritāda</i>	पिप्रीयायाम् <i>pipriyāthām</i>	पिप्रीध्वम् <i>pipritdhvam</i>
पिप्रीत <i>piprita</i>	पिप्रीयाताम् <i>pipriyātām</i>	पिप्रीरन् <i>pipriren</i>

ही *hri*, 'to be ashamed,' 1 sing. pres. Par. जिह्रिमि *jihreṃi*, 3 plur. जिह्रियति *jihriyati*. पू *pri*, 'to fill,' 1 sing. pres. Par. पिपुमि *piparmi*, 1 dual पिपुवस् *pipurvās*, 3 plur. पिपुरति *pipurati*.

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू *bobhū* (from भू *bhū*, 'to become').

Parasmaipada.

PRESENT.

बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>

बोभूवस् <i>bobhāvā</i>	बोभूवस् <i>bobhāvā</i>
बोभूयस् <i>bobhāvā</i>	बोभूयस् <i>bobhāvā</i>
बोभूतस् <i>bobhāvā</i>	बोभूवति <i>bobhāvā</i>

Parasmaipada.

IMPERFECT.

अवींभवम्

ābhāvasam

अवींभोस् or अवींभवीस्

ābhāsa

ābhāsa

अवींभीत् or अवींभदीत्

ābhāt

ābhārit

अवींभूव

ābhāṣa

अवींभूतम्

ābhāṣitam

अवींभूताम्

ābhāṣitām

अवींभूम्

ābhāṣama

अवींभूत्

ābhāṣita

अवींभवुस्

ābhāvasu

IMPERATIVE.

वींभवानि

ābhāsan

वींभूहि or वींभूतात्

ābhāhi

ābhātāt

वींभीतु or वींभवीतु or वींभूतात्

ābhātu

ābhāvitu

ābhātāt

वींभवाव

ābhāṣa

वींभूतम्

ābhāṣitam

वींभूताम्

ābhāṣitām

वींभवाम्

ābhāṣama

वींभूत्, वींभूतात्

ābhātāt ābhātāt

वींभवतु

ābhāvatu

POTENTIAL.

वींभूयाम्

ābhāṣyam

वींभूयान्

ābhāṣyam

वींभूयात्

ābhāṣyāt

वींभूयाव

ābhāṣyam

वींभूयातम्

ābhāṣyām

वींभूयाताम्

ābhāṣyām

वींभूयाम्

ābhāṣyam

वींभूयात्

ābhāṣyāt

वींभूयस्

ābhāṣyas

§ 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS:

युज् *yuj*, 'to join.'

Parasmaipada.

PRESENT.

Ātmanepada.

युजिम्

yujim

युज्यस्

yujyas

युज्यते

yujyate

युजे

yujē

युज्ज्वहे

yujjvaha

युज्महे

yujmadhe

युजिषि

yujishi

युज्यथस्

yujyatha

युज्यते

yujyate

युजे

yujē

युज्जाथे

yujjathē

युज्मथे

yujmadhē

युजिषि

yujishi

युज्ज्मस्

yujjmas

युज्जन्ति

yujjanti

युजे

yujē

युज्जात

yujjate

युज्मते

yujmadate

IMPERFECT.

अयुजिम्

ayujim

अयुज्यस्

ayujyas

अयुज्यते

ayujyate

अयुजे

ayujē

अयुज्ज्वहि

ayujjvahi

अयुज्महि

ayujmadhi

अयुजिष्व

ayujishva

अयुज्मस्

ayujmas

अयुज्मथे

ayujmadhe

अयुज्मथस्

ayujmadhas

अयुज्जाथाम्

ayujjatham

अयुज्मथम्

ayujmadham

अयुजिष्व

ayujishva

अयुज्मस्

ayujmas

अयुज्मथे

ayujmadhe

अयुज्मथे

ayujmadhe

अयुज्जाताम्

ayujjatham

अयुज्मते

ayujmadate

IMPERATIVE.

Parasmaipada.

Ātmanepada.

युनजांनि <i>yundjāni</i>	युनजाय <i>yundjāya</i>	युनजाम <i>yundjāma</i>	युनजं <i>yundjā</i>	युनजावहे <i>yundjācahai</i>	युनजामहे <i>yundjāmahai</i>
युङ्क्षि or <i>yungdhi</i>	युङ्क्षम् <i>yunkṣtam</i>	युङ्क्षु or <i>yunkṣtu</i>	युङ्क्ष <i>yunkṣa</i>	युङ्क्षाथाम् <i>yundjāthām</i>	युङ्क्षध्वम् <i>yungdhdvam</i>
युङ्क्षात् <i>yunkṣāt</i>		युङ्क्षात् <i>yunkṣāt</i>			
युनक्तु or <i>yundktu</i>	युङ्क्षाम् <i>yunkṣām</i>	युङ्क्षन्तु <i>yundjāntu</i>	युङ्क्षाम् <i>yunkṣām</i>	युङ्क्षाताम् <i>yundjāntām</i>	युङ्क्षताम् <i>yundjātām</i>
युङ्क्षात् <i>yunkṣāt</i>					

POTENTIAL.

युञ्ज्याम् <i>yunjyām</i>	युञ्ज्याव <i>yunjyāva</i>	युञ्ज्याम <i>yunjyāma</i>	युञ्जीय <i>yunjyid</i>	युञ्जीवहि <i>yunjyidhi</i>	युञ्जीमहि <i>yunjyimdhi</i>
युञ्ज्यात् <i>yunjyāt</i>	युञ्ज्यातम् <i>yunjyātām</i>	युञ्ज्यात <i>yunjyāta</i>	युञ्जीयात् <i>yunjyāthāt</i>	युञ्जीयाथाम् <i>yunjyāthām</i>	युञ्जीध्वम् <i>yunjyidhdvam</i>
युञ्ज्यात् <i>yunjyāt</i>	युञ्ज्याताम् <i>yunjyātām</i>	युञ्ज्युस् <i>yunjyus</i>	युञ्जीत <i>yunjyit</i>	युञ्जीयाताम् <i>yunjyāntām</i>	युञ्जीरन् <i>yunjyirda</i>

रुध *rudh*, 'to obstruct,' 1 sing. pres. Par. रुधामि *rudādhmi*, 1 dual रुध्वस् *rudhvas*. 2, 3 sing. imperf. अरुणत् *ārunat*.

श्रिप् *śreṣh*, 'to leave,' 1 sing. pres. Par. श्रिन्मि *śindshmi*, 1 dual श्रिष्वस् *śimshvas*, 2, 3 sing. imperf. अश्रिनत् *āśinat*.

हिस् *hiṁs*, 'to strike,' 1 sing. pres. Par. हिन्मि *hināsmi*, 1 dual हिष्वस् *hiṁsvas*, 2 sing. imperf. अहिन्स् *āhinās* (•नः *śnah*) or अहिन्त *āhinat*, 3 अहिन्त *āhinat*.

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (cf. § 102).

अ, connective vowel, see अद्, अन्, रुद्, यम्, and स्वप्.

अद्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada,

आदेस् *ād-d-s*, आदत् *ād-a-t*.

अन्, II. 2, 'to breathe,' 1. inserts इ i before any consonant

except *य्*, and *अ* *a* or *इ* *i* in the second and third persons sing. of the imperfect Parasm., e.g. *अनिमि* *an-i-mi*, *अनीस्* *an-i-s*, or *आनस्* *an-a-s*.

2. After prepositions containing *इ* *r* changes its *न्* to *ण्*, e.g. *प्र अनिति* = *प्राणिति* (cf. § 16).

अस्, II. 2, 'to be,' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in तु, e.g. 1 dual pres. Par. *खस्* (cf. § 82, 3).

2. Drops its *स* *s* before the terminations of the second person beginning with *स्* or *घ्*, e.g. 2 sing. pres. *असि*.

3. Inserts *इ* before the terminations of the second and third persons singular of the imperfect Parasm., e.g. *आसीस्*.

4. Makes *एधि* in the second person singular of the imperative Parasmaipada.

5. Changes its *स्* *s* to *ह्* *h* before the termination of the first person sing. of the present *Ātmanep.*, which becomes *हि* (cf. 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

PRESENT.

Parasmaipada.

Ātmanepada.

अस्मि <i>asmi</i>	सस् <i>sas</i>	यस् <i>yas</i>	हे <i>he</i>	खहि <i>akhhe</i>	सहि <i>sahhe</i>
असि <i>asi</i>	सस <i>sasas</i>	य <i>ya</i>	से <i>se</i>	साथि <i>sāthhe</i>	छे <i>chhe</i>
अस्ति <i>asti</i>	सस् <i>sas</i>	सन्ति <i>santi</i>	स्ते <i>ste</i>	साथि <i>sāthhe</i>	सन्ति <i>santi</i>

IMPERFECT.

आसं <i>āsam</i>	आसं <i>āsam</i>	आसं <i>āsam</i>	आसि <i>āsi</i>	आसंहि <i>āsahhe</i>	आसंहि <i>āsahhe</i>
आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीयाम् <i>āsīyām</i>	आसीयाम् <i>āsīyām</i>
आसीत <i>āsīt</i>	आसीतम् <i>āsītam</i>	आसीन् <i>āsīn</i>	आसी <i>āsī</i>	आसीताम् <i>āsītām</i>	आसीत <i>āsīt</i>

IMPERATIVE

Para-maipada.

Ātmanepada.

असाति	असाय	असाम	असि	असायहि	असामहि
<i>asati</i>	<i>asaya</i>	<i>asāma</i>	<i>asi</i>	<i>asayaḥ</i>	<i>asāmahi</i>
एधि or खात्	खाम	ख or खात्	ख	खायाम	खाम
<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>
अनु or खात्	खाम	अनु	खाम	खायाम	खाम
<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>

POTENTIAL

खाम	खाय	खाम	खीय	खीयहि	खीमहि
<i>khāma</i>	<i>khāya</i>	<i>khāma</i>	<i>khīya</i>	<i>khīyaḥ</i>	<i>khīmahi</i>
खास	खातम्	खात	खीयास	खीयायाम	खीधम्
<i>khāsa</i>	<i>khātam</i>	<i>khāta</i>	<i>khīyāsa</i>	<i>khīyāyam</i>	<i>khīdhām</i>
खात्	खाताम्	खुस	खीत	खीयाताम्	खीरु
<i>khāta</i>	<i>khātām</i>	<i>khūsa</i>	<i>khīta</i>	<i>khīyātām</i>	<i>khīru</i>

इ, connective vowel, see अन्, ईद्, ईम्, अय्, द्रिद्वा, इद्, यस्, खप्.

इ, II. 2, 'to go,' is changed to ऐ (against § 89) before terminations beginning with a vowel, e.g. इ + अति becomes अति. But when combined with the preposition अधि, and in the signification 'to read' (Ātmanepada), it follows the rule prescribed in § 89, e.g. अधि । ऐ, 1 sing. present Ātm., अधिऐ.

इयद्, special base of the strong
इय्, " " of the other

forms of अ II. 3, 'to go,' इ
is inserted in order to avoid
the hiatus (cf. § 223).

ई, connective vowel, see अन्, अस्, तु, वृ, इ, इद्, यस्, खप्, सप्.

ई, II. 2, Ātmanepada, 'to praise,' and ईम्, II. 2, Ātm., 'to govern,' insert इ before the terminations से, स्, धे, and धम्, e.g. ईद्विसे, ईद्विसे (cf. § 17).

ईम्, see the preceding.

उय्, see अय्.

अयौ or अयौ, base of the strong forms of अयौ, II. 2, 'to cover,' in the singular present:—the imperfect has only अयौ in the singular, e.g. 1 pres. अयौमि or अयौमि, but 2 imperfect only अयौसे (cf. § 83, II. A. 1).

एधि, see अय्.

घ्न, see हन्.

चकास्, II. 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm., e.g. चकासति, चकासन्, अचकासुस् (cf. § 84, 2).

चंखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्.

चंखा, see under जजन्.

चेषुर्, frequentative of चर्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada; in the other strong forms (i.e. in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) उ follows § 94, e.g. I sing. of the imperative Par. चधुराणि, I sing. present Par. चधूमि.

चख्, see under जजन्.

जष्, II. 2, 'to eat,' 1. rejects न् and takes उस् like चकास्, e.g. जषति, जषसुस्.—2. Inserts the vowels इ, ई, and अ like अन्, e.g. जचिमि, अजषीस् or अजषस.

जंग, see जंगम्.

जंगम्, frequentative of गम्, 'to go,' 1. drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e.g. जंगम् + अति = जंगमति, 3 plur. pres. Par.—2. Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing. of the present, e.g. जंगम् + यत् = जंगयत्. 2 dual pres. Par.

जंग्, see जंगम्.

जघ, जघन्, जघ्, see हन्.

जजन्, special base of जन्, II. 3, 'to bring forth,' 1. drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the imperative Parasm., e.g. ज्ञायसु, 2 dual pres. Parasm.—In the potential this change is optional, e.g. ज्ञायाम्, or ज्ञायाम्.—2. Rejects the radical अ before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperative Parasmaipada. The न् after ज्ञ is changed to ज्ञ e.g. ज्ञन् + अति = ज्ञति 3 plur. pres. Parasm.

The same rules apply to ज्ञन्, the frequentative of ज्ञ, e.g. ज्ञायसु, ज्ञायाम्, or ज्ञायाम्, ज्ञति; also—except the changing of न् to ज्ञ—to चञ्चन्, frequentative of चञ्च, e.g. चञ्चायसु, चञ्चयाम्, or चञ्चायाम्, चञ्चति.

जज्ञा, जज्ञ, ज्ञन्, जज्ञा, जज्ञ, see जज्ञन्.

जह्, see जहा.

जह्, special base of ह, II. 3, 'to leave.' 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified, according to the rule given in § 83, II. A. 2, or be changed to इ, जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected, जह्याम्.

जहि, see जहा and हन्.

जागृ, II. 2, 'to wake,' drops the न् and takes उत् like चकास्; before उत् the final अ is changed to अर् (cf. § 84, 2), e.g. 3 plur. of the pres. Parasm. जायति, 3 plur. of the imperf. Par. जाग्रहस्.

जागृह्, see जाग्रह्.

जायह्, frequentative of जह्, 'to take,' changes its medial र to अ, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative, and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82, 3), e.g. 1 dual pres. Par. जागृहस्.

जाजी, see जाया.

जाया, frequentative of ज्ञा, 'to become old,' and of ज्यो 'to restrain,' changes या and यो to ई, except in the inflexions enumerated under जायह्, e.g. 1 dual pres. Par. जाजीवस्.

जिहा, special base of हा, II. 3, 'to go,' with anomalous reduplication.

जुहु, special base of हु, II. 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जहुधि (against § 84, 3).

तवी, see तु.

तु, II. 2, 'to be strong,' may optionally insert इ before any termination beginning with a consonant, e.g. 1 sing. pres. Par. तौमि or तवीमि *tau-i-mi*, potential तुयाम् or तुवीयाम् (cf. §§ 83. II. A. 2 and 90).

तृणेह, strong form of the special base of तृह, II. 7, 'to injure,' before terminations beginning with a consonant, e.g. तृणेहि, तृणेधि, तृणेदि, but तृणहानि, तृणहस, तृणहत्, etc.

तृह, see तृणेह.

दद, see ददा.

ददा, special base, and दादा, frequentative, of दा, II. 3, 'to give.' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, e.g. 1 dual pres. ददस्, दादस्, but 1 sing. pres. ददामि, दादामि.—In the second person sing. of the imperative Par. ददा makes देहि.

दध, see दधा.

दधा, special base, and दाधा, frequentative, of धा, II. 3, 'to hold,' follow the analogy of ददा and दादा, e.g. दधस्, दाधस्; दधामि, दाधामि. Before terminations beginning with त् or थ् the ध् of दध and दाध is changed to त् and the beginning द् to ध्, e.g. धत्सु (2 dual present Par.); regarding the change before स and ध् cf. § 96, 1, 3, and 4, e.g. धत्से (2 sing. pres. Âtm.), धत्से (2 plur. pres. Âtm.).—In the second person sing. of the imperative Par. दधा makes धेहि.

दरिह, see दरिद्रा.

दरिद्रा, II. 2, 'to be in distress,' 1. rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm. like चकस्, e.g. दरिद्रति, अदरिद्रस्.—3. Prefixes इ to the terminations beginning with n consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in तु, e.g. 1 dual pres. Par. दरिद्रिवस् *daridr-i-vas* (cf. 1).

दरिद्रि, see दरिद्रा.

दृङ्, दरिङ्, or दरीङ्, frequentative of दृश् 'to see,' changes ञ् (against § 83, II. A. 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to र, e.g. द्रंष्टि, दरिद्रष्टि, or दरीद्रष्टि (3 sing. pres. Par.)

द्रंङ्, दरिद्रंङ्, दरीद्रंङ्, see दृङ्.

दादा, see ददा.

दाधा, see दधा.

दीधी, II. 2 Âtm., 'to shide,' changes its final ई before vowels to य् nad. drops it before the terminations of the potential, e.g. दीध्यते (3 plur. of the pres.), दीधीय (1 sing. of the potential).

देहि, see ददा.

द्वि, II. 2, 'to hate,' in the third plural of the imperfect Parasm. optionally takes उस् instead of ञ्, e.g. अद्वियुस् or अद्वियन्.

धेहि, see दधा.

नान्, frequentative of नश् 'to perish,' in the second person singular of the present Parasm. makes नानङ्, in the third नानष्टि, and in the third person singular of the imperative Parasm. नानष्टु.

नेनिञ्, special base of निञ् II. 3, 'to clean,' with anomalous reduplication.

पेफुस्, frequentative of फल् 'to burst.' The उ is left unchanged in the strong forms (against § 83, II. A. 2), e.g. first sing. of the pres. Par. पेफुलि.

बभस्, बब, see बभस्.

वभस्, special base of **भस्**, II. 3, 'to eat,' drops the radical **च**, and changes **म्** to **प्**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e.g. **वप्सति**, 3 plur. pres. Par.—In the Veda **च** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **वभस् + तम्** makes **वब्धम्** (cf. § 96, 3).

विभि, see **विभी**.

विभी, special base of **भी**, II. 3, 'to fear,' may optionally shorten the **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, II. A. 2, e.g. **विभीक्ष्स्** or **विभिवस्**, 1 dual pres. Par.

ब्रू, II. 2, 'to speak,' prefixes **ई** to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par. e.g. **ब्रवीमि** (cf. § 83, II. A. 1).

मर्मृञ्, see **मृञ्**.

मामञ्ज्, frequentative of **मञ्ज्**, 'to dive,' makes in the second person singular of the pres. Par. **मामञ्हि**, in the third **मामङ्कि**, and in the third person singular of the imperative Par. **मामङ्कु**.

माज्ज्, see **मृञ्**.

मिमा, special base of **मा**, II. 3, 'to measure, to sound,' with anomalous reduplication.

मृञ्, II. 2, 'to wipe,' and its frequentative **मर्मृञ्**, **मरिमृञ्**, or **मरीमृञ्**, change **च** to **याद्** in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination **तु** of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, e.g. **माज्मि**, **मर्माज्मि**, **मृज्मि** or **माज्मि**, **मर्मृज्मि** or **मर्मर्माज्मि** (cf. § 102).

य, see इ 'to go.'

रवी, see ह.

ह, II. 2, 'to roar,' like तु, optionally inserts ई before the terminations beginning with a consonant, e.g. रीमि or रवीमि, हयाम् or हवीयाम्.

रुह, II. 2, 'to cry,' like च्चन्, prefixes र to the terminations beginning with a consonant, except those of the potential, and ई or अ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि, अरोदीस् or अरोदस्.

वच्, II. 2, 'to speak,' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वञ्च्, II. 2, 'to desire,' changes व to उ, except in the strong forms (§ 82, 3), e.g. 1 dual of the pres. Par. उञ्चस्, of the imperfect अवीच; but 1 sing. pres. वञ्चि.

वाविध, see वाचध.

वाचध, frequentative of वध, 'to pierce,' substitutes वाविध, except in the strong forms (§ 82, 3), e.g. वाविधस्, अवाविध, but वाचधि.

विद्, II. 2, 'to know.' The present may be expressed by the perfect, but without reduplication, e.g. sing. 1. वेद, 2. वेत्य, 3. वेद्, dual 1. विद्, 2. विद्वस्, etc. (cf. § 118). The third person plural of the imperfect takes the termination चस्, instead of चन्, e.g. अविदुस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम् combined with the imperative Parasmaipada of कृ, II., 8, 'to make,' e.g. 1. sing. विदां करवाणि (cf. § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative Ātmanepada र् र may be inserted optionally, e.g. विदते vid-ate or विद्वते vid-r-ate, अविदत avid-ata or अविद्वत avid-r-ata.

विद्, see विद्.

वी, II. 2, 'to go,' changes (against § 80) ई to य in the third person plural of the imperfect Parasmaipada, e.g. अवन्य.

वेविज्, special base of विज्, II. 3, 'to separate,' with anomalous reduplication.

वेविप्, special base of विप्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II. 2, Âtm. 'to go,' changes, like दीधी, the final ई to य before vowels and rejects it in the potential, e.g. वेव्यते, वेवीय.

शय्, see शी.

शशस्, see शम्.

शस्, II. 2, 'to instruct,' 1. rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e.g. शासति, अशासुस्.—2. शस् and its frequentative शशस्, are changed to शिप् and शशिप् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before ण् of the third person singular of the Imperative, e.g. शिष्वस्, शशिष्वस्.—3. The second person singular of the imperative is शाधि, शशधि.—आ शस्, that is to say शस्, combined with the preposition आ (§ 189), 'to bless,' is regular, e.g. 1 dual of the pres. Par. आ शास्वस्.

शी, II. 2, Âtm. 'to lie,' 1. changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), e.g. 1 sing. pres. शये, 2 श्ये, 3 श्येते, etc.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative इ is inserted, e.g. शिरते *de-r-ate* (3 plur. pres.), अशिरत *ace-r-ata*.

श्वस्, II. 2, 'to breathe,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasmai, e.g. श्वमिमि, अश्वसीस् or अश्वसस्.—The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वसेत् (*cf.* § 77).

स, see अम्.

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

अजन् (अ. अजन्) in rejecting the न् and lengthening the radical अ, except in the potential, e.g. संस्रयस्.

संभृज्, सरिसृज् or मरीमृज्, frequentative of मृज्, 'to abandon,' changes च् to र् in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g. संस्रष्टि (cf. दद्विष्ट and § 102).

मू. II. 2, आत्म. 'to bring forth,' changes छ in the first persons of the imperative to च् (against § 63, II. A. I), e.g. मुचि.

स्वधी, see जु.

जु, II. 2, 'to praise,' like ह्, optionally prefixes र् to the terminations beginning with a consonant, e.g. स्तोमि or स्वधोमि, मुयाम् or जुधोयाम्.

सिप, II. 2, 'to sleep,' like अन्, prefixes र् to the terminations beginning with a consonant, except in the potential, and र् or अ to those of the second and third persons of the Imperfect Parasmaipada, e.g. स्वपिमि, अस्वपोस् or अस्वपस्.

ह, see हन्.

हन्, II. 2, 'to kill,' and अघन्, its frequentative :

I. 1. Drop the final न् before terminations beginning with consonants (except न्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), e.g. हयस्, अघयस्, 2 dual pres. Par.

2. Reject the radical ह् before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm. and the first persons of the imperative, changing at the same time ह् to च्, e.g. घ्नति, अघ्नति, 3 plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is अहि.

III. After a preposition containing र् the न्, followed by व् or म् may optionally be changed to च्, e.g. म हवस् or म हवच् (cf. § 16).

CONJUGATION OF THE LAST SIX VERBAL FORMS.*

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

I. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. अ *ā*, अरु *āru*, अ *ā*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भू *bhri*, 'to bear,' बभू *babhri*; दृ *dri*, 'to see,' ददृ *dadrī*; पू *pri*, 'to fill,' पपू *papri*; क्षू *kṣi*, 'to be able,' चक्षू *chakṣi*; धे *dhe*, 'to drink,' दधे *dadhe*; गी *gai*, 'to sing,' गगी *gagai*; शो *ṣo*, 'to sharpen,' शशो *ṣaṣo*.

Except. स्तु *stīh*, 'to hurt,' when conjugated, is changed to स्तीर्ह *stīrh*; the reduplicated form therefore, according to § 43, is तिस्तीर्ह *tistīrh*.

II. Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. आ *an*, 'to breathe,' makes आन *ān* (instead of *a-an*).

An initial आ *ā* is left unchanged, आप *āp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-āp*).

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which cf. § 114, e.g. इष् *ish*, 'to wish,' makes ईष् *īsh* (for *i-ish*); उष् *ush*, 'to burn,' ऊष् *ūsh* (for *u-ush*). But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय *ay*, or आय *āy*, उ *u* to ओ *o*, or अउ *au*, or आउ *āu*, इ *i* is reduplicated to

इय् *iy*, and उ *u* to उव् *uv*, e.g. इयेष् *iy-esh* (for *i-esh*), उवोष् *uv-osh* (for *u-osh*).

An initial अ *a* followed by more than one radical consonant, and an initial च् *ch*, are represented in the syllable of reduplication by आन् *ān*, e.g. अङ् *aṅ*, 'to go,' makes आनङ् *ān-aṅ* (for *a-aṅ* with न् *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4, and 229, 2 and 10, etc.) चृध् *chṛdh*, 'to grow,' आनुध् *ān-riḍh* (for *a-riḍh*).

Verbs with an initial इ *i*, ऊ *ū*, ऋ *ṛ*, ए *e*, ऐ *ai*, ओ *o*, or इ *i*, उ *u*, च् *ch* followed by more than one consonant, have no reduplicated perfect (cf. § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अं <i>a</i> (औ <i>au</i> , cf. Obs. 1)	इव <i>iva</i> (व <i>va</i> , cf. Obs. 2)	इम <i>ima</i> (म <i>ma</i> , cf. Obs. 2)
इय <i>itha</i> (य <i>tha</i> , cf. Obs. 2)	अयुस् <i>athus</i>	अ <i>a</i>
अ <i>a</i> (औ <i>au</i> , cf. Obs. 1)	अतुस् <i>atus</i>	उस् <i>us</i>
Ātmanepada.		
ए <i>e</i>	इवहे <i>irahē</i> (वहे <i>rahe</i> , cf. Obs. 2)	इमहे <i>imahe</i> (महे <i>mahe</i> , cf. Obs. 2)
इये <i>iṣhe</i> (से <i>se</i> , cf. Obs. 2)	आये <i>āthe</i>	इध्वे <i>idhve</i> , इध्वे <i>idhve</i> (ध्वे <i>dhve</i> , द्वे <i>dhve</i> , cf. Obs. serv. 2 and § 116)
ए <i>e</i>	आते <i>āte</i>	इरे <i>ire</i> (रे <i>re</i> , cf. Obs. 2)

Observ. 1. In the first and third pers. sing. Parasm. the termination औ *au* is subjoined to the verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, these vowels being rejected before it, e.g. दा *dā*, 'to give,' ददौ *dadau*, धे *dhe* दधी *dadhau*, गे *gai* जगौ *jagau*, शो *ṣo* गयी *ṣaṣau* (cf. § 111, 1).

Observ. 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When *इ i* is rejected, the termination of the second person singular in the Âtmanepada becomes *से se*, or, according to § 17, *ये she*, e.g. *छ कृि*, 'to make,' *चकृव chakṛi-va* (1 dual Par.), *चकृषे chakṛi-she* (2 sing. Âtm.), *क्लिद् klid*, 'to be moist,' *चिक्लिदिध्वे chiklid-i-dhve*, or *चिक्लिद्धे chiklid-dhve* (2 plur. Âtm.), *चिक्लिदिषे chiklid-i-she*, or *चिक्लिस्से chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada *इ* must be dropped after the verbs ending in *ञ्च ऋ*. After verbs ending in *आ ऌ, ए, ऐ ai, ओ, इ i, ई, उ u*, and some others (cf. my 'Kurze Grammatik,' § 213) it is rejected optionally.

When *इ i* is retained, final *आ ऌ, ए, ऐ ai*, and *ओ o* are rejected, e.g. *दा dā* makes *ददाथ dadā-tha* or *ददिय dad-i-tha*. If the termination is subjoined without *इ i*, *ए, ऐ ai* and *ओ o* are changed to *आ ऌ*, e.g. *जगि jagi* makes *जगाथ jagātha* or *जगिय jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, 11. A. 4, e.g. *तद्धे tatthē*, 'to contract,' *ततद्धकथ tātāṅk-tha* (2 sing. Par.), *ततद्धे tātāṅk-she* (2 sing. Âtm.), *ततद्धध्वे tātāṅk-dhve* (2 plur. Âtm.).

The rejection of *इ i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in *औ au* on this diphthong, because it contains the radical vowel, e.g. *भ्रू bhrañc*, 'to fall,' *भ्रूयै ba-bhrañc-a*; *दा dā* *दुदौ da-daū*. In the second person sing. Parasm. it likewise falls on the radical syllable, when *इ i* is rejected, e.g. *ददाथ dadātha*; *शक् śak*, 'to be able,' *शक्थ्यै śacāktha*; but when *इ i* is retained, the accent may fall on any syllable, e.g. *ददिय daditha*, *ददियं daditha*, or *ददियं dadithā*.—In all other inflexions the accent falls on the first syllable of the termination, *इ i* not being counted, e.g. 1 dual Par. from *तुद् tud* 'to hurt,' *तुदुद्व तुदुद्व i-vā*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say, in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Âtmanepada, it is very often weakened.

§ 114. I. In the strong forms, i.e. the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ *a*, when followed by a single radical consonant, ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e.g. पत *pat*, 'to fall,' 3rd पपात *papāta*, 1st पपत *papāta*, or पपात *papāta*.

2. A final इ *i* or ई *ī* is changed in the third person to आय *āy*, in the first to अय *ay* or आय *āy*, in the second to ए *e*, or, when इ *i* is retained, अय *ay*, e.g. चि *chi*, 'to arrange,' 3rd चिचय *chichāy-a*, 1st चिचय *chichāy-a* or चिचय *chichāy-a*, 2nd चिचय *chichē-tha* or चिचयिच *chichay-i-tha*.

3. A final उ *u* or ऊ *ū* is changed in the third person to आव *āv*, in the first to अव *av*, or आव *āv*, in the second to ओ *o*, or when इ *i* is retained (cf. § 117, 3), to अव *av*, e.g. दु *du*, 'to go,' 3rd दुदाव *dudāv-a*, 1st दुदव *dudāv-a* or दुदाव *dudāv-a*, 2nd दुदोय *dudō-tha* or दुदविच *dudav-i-tha*.

4. A final च *ri* or च *ri* becomes in the third person आर *ār*, in the first अर *ar* or आर *ār*, in the second अर *ar*, e.g. क *kri*, 'to make,' 3rd चकार *chakār-a*, 1st चकर *chakār-a*, or चकार *chakār-a*, 2nd चकय *chakār-tha*.

5. A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar* (Guna), e.g. तुट *tud*, 1st तुतोद *tutōd-a*, 2nd तुतोदिच *tutod-i-tha*, 3rd तुतोद *tutōd-a*.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Âtmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118. .

2. In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not व *v*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2). These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole *Ātmanepada*, in the dual and plural *Parasm.*, and in the second pers. sing. *Parasm.* when the termination is preceded by इ *i*, e.g. पच *pach*, 1st sing. *Ātm.* पेचि *pech-i*, 2nd पेचिये *pech-ishé*, 1st dual *Parasm.* पेचिव *pech-ivá*, 2nd sing. *Parasm.* पेचिथ *pech-itha* (or पपकथ *papák-tha*).

§ 115. The finals of the base undergo the following changes before the terminations:—

1. Final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e.g. दा *dá*, in 2nd dual *Par.* ददधुस् *dad-áthus*, in 1st dual ददिव *dad-ivá*.

2. Final इ *i* and ई *í* before terminations beginning with a vowel, are changed to य *y*, but when preceded by a compound consonant to ह्य *iy*, e.g. नी *ní*, 'to lead,' 1st dual *Par.* निविब *niny-ivá*, क्री *kri*, 'to buy,' चिक्रियिव *chikriy-ivá*.

3. Final उ *u* and ऊ *ú* before vowels become व *uv*, e.g. ल *lá*, 'to cut,' लुलुविव *luluv-ivá*.

4. A final ऋ *rí* before vowels becomes र *r*, but, when preceded by a compound consonant, अर *ar*; e.g. ह्म *hri*, 2nd dual *Par.* चक्रधुस् *chakr-áthus*, but स्मृ *smri*, 'to remember,' सस्मरधुस् *sasmár-áthus*.

5. A final ॠ *rí* becomes अर *ar*, e.g. कृ *kri*, 'to throw,' 2nd dual *Par.* चक्रधुस् *chakar-áthus*, 1st dual चक्रिव *chakar-ivá*.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations:—

I. Cf. § 112, Obs. 2.

II. धि *dhre*, the termination of the second person plural *Ātman.* without इ *i*, becomes द्वे *dhre*:—I. When preceded by इ *i*, e.g. पय

vraçch, which, according to §§ 112, Obs. 2; 102 and 99, 2, is changed to व्रड् *vrad*, makes व्रड्ङ्हे *vrad-dhve*.—2. After the verbs द्रु *dru*, 'to run,' सु *su*, 'to flow,' स्तु *stu*, 'to praise,' छ *hri*, 'to make,' भृ *hri*, 'to hear,' वृ *vri*, 'to choose, etc.', and मृ *sri*, 'to go,' e.g. from छ *hri* च्छङ्हे *chakri-dhve*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य *y*, or र *r*, ल *l*, व *v*, or ह *h*, e.g. लु *lu* लुनुविधे *luluv-idhve*, or लुनुविड्हे *luluv-idhve*.

§ 117. PARADIGMS:—

1. Of verbs ending in आ *á*, ए *e*, ऐ *ai*, or ओ *o*: दा *dá*, 'to give.'

Parasutalpada.

Ātmanepada.

ददी	ददिव	ददिम	ददे	ददिवहे	ददिमहे
<i>daddu</i> , I have given.	<i>dadiv</i>	<i>dadim</i>	<i>dade</i>	<i>dadivdhe</i>	<i>dadimdhe</i>
ददाय or ददिव	ददयुस	दद	ददिवे	ददाय	ददिवे
<i>dadāya</i>	<i>dadityas</i>	<i>dadd</i>	<i>dadivē</i>	<i>dadāya</i>	<i>dadivē</i>
ददी	ददतुस	ददुस	ददे	ददाति	ददिरे
<i>dādū</i>	<i>dadātus</i>	<i>dadūs</i>	<i>dade</i>	<i>dadāti</i>	<i>dadire</i>

या *hhyá*, 'to proclaim,' चखी *chakhyá*, चखे *chakhyē*.

The verbs ending in ए *e*, ऐ *ai*, or ओ *o* follow strictly the analogy of the preceding, e.g. from जी, जगी, जगाय or जगिय, etc.

2. Of verbs ending in इ *i*, or ई *ī*, (a) preceded by a single consonant: शि *śi*, 'to sharpen.'

Parasmaipada.

Ātmanepada.

शिष्य	शिषिव	शिषिम	शिषे	शिषिवहे	शिषिमहे
<i>śidyā</i>	<i>śidyā</i>	<i>śidyam</i>	<i>śidyē</i>	<i>śidyādhē</i>	<i>śidyāmdhē</i>
or शिषाय					
<i>śidyā</i>					
शिषेय	शिषयुस	शिष	शिषिवे	शिषाय	शिषिवे
<i>śiśēya</i>	<i>śiśyathus</i>	<i>śiśyā</i>	<i>śiśyivē</i>	<i>śiśyāya</i>	<i>śiśyivē</i>
or शिषयिय					or शिषिड्हे
<i>śiśyayitha</i>					<i>śiśyādhē</i>
शिषाय	शिषतुस	शिषुस	शिषे	शिषाति	शिषिरे
<i>śidyā</i>	<i>śidyātus</i>	<i>śidyūs</i>	<i>śidyē</i>	<i>śidyāti</i>	<i>śiśyire</i>

नी 'to lead,' निनय or निनाय *nināya*, निन्ये *ninyē*.

(b) Preceded by a compound consonant: क्री *kri*, 'to buy.'

Parasmaipada.

Ātmanepada.

चिक्राय चिक्रियिष चिक्रियिष चिक्रिये चिक्रियिषहे चिक्रियिषहे
chikrāya chikriyīṣ chikriyīṣ chikriyē chikriyīṣhe chikriyīṣhe

or चिक्राय

chikrāya

चिक्रिये चिक्रियिषुस् चिक्रिय चिक्रियिषे चिक्रियार्थे चिक्रियिषे
chikriyē chikriyīṣuṣ chikriy chikriyīṣhe chikriyārthe chikriyīṣhe
 or चिक्रियिषुस् or चिक्रियिषुहे
chikriyīṣuṣ chikriyīṣuṣhe

चिक्राय चिक्रियतुम् चिक्रियुस् चिक्रिये चिक्रियाते चिक्रियिरे
chikrāya chikriyātum chikriyūṣ chikriyē chikriyāte chikriyīre

यी *ṣri*, 'to cook,' श्रिययं or श्रियाय *ṣicrāya*, श्रियिषे *ṣicriyē*.

3. Of verbs ending in उ *u* or ऊ *ū*: दु *du* 'to go.'

दुदवे दुदुविषे दुदुविम दुदुवे दुदुविषहे दुदुविमहे
dudava duduvīṣhe duduvim duduvē duduvīṣhe duduvimhe

or दुदावे

dudāva

दुदोष दुदुवपुम् दुदुव दुदुविषे दुदुवार्थे दुदुविषे
dudōṣa duduvapum duduv duduvīṣhe duduvārthe duduvīṣhe
 or दुदुविषे or दुदुविषे
duduvīṣhe duduvīṣhe

दुदावे दुदुवतुम् दुदुवुस् दुदुवे दुदुवाते दुदुविरे
dudāva duduvātum duduvuṣ duduvē duduvāte duduvīre

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where *ṛ* *i* must be retained, e.g. नू *lū*, नूलविष *lūlav-iṣa*.

यु *yu*, 'to join,' युयवे or युयावे, *yuyāva*, युयुवे *yuyuvē*; पू *pū*, 'to purify,' पुपव or पुपाव, *pupāva*, पुपुवे *pupuvē*.

4. Of verbs ending in ध्रि *ṛi*, (a) preceded by a single consonant: धृ *dhri*, 'to hold.'

धधरे धधरे धधिम धधिम धधे धधिषहे धधिमहे
dadhara dadhara dadhim dadhim dadhe dadhiṣhe dadhimhe
 धधरे धधयुम् धध धधिम धधार्थे धधिमधे or धधिमधे
dadhara dadhyum dadhi dadhim dadhārthe dadhimadhe or dadhimadhe
 धधरे धधतुम् धधुस् धधे धधाते धधिरे
dadhara dadhātum dadhuṣ dadhe dadhāte dadhīre

ह *hri*, 'to take,' जहर or जहार *jahāra*, जहे *jahre*.

(b) Preceded by a compound consonant: स्मृ *smṛi*, 'to remember.'

Parasmaipada.

Āthmanepada.

स्मरं <i>asmāra</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरे <i>asmare</i>	स्मरिष्वहे <i>asmāriṣvhe</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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or स्मारे
asmāre

स्मर्य <i>asmārya</i>	स्मर्युस् <i>asmāryus</i>	स्मर <i>asmara</i>	स्मरिष्व <i>asmāriṣv</i>	स्मर्युस् <i>asmāryus</i>	स्मरिष्व <i>asmāriṣv</i>
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or स्मरिष्वहे
asmāriṣvhe

स्मारे <i>asmāre</i>	स्मर्युस् <i>asmāryus</i>	स्मर्युस् <i>asmāryus</i>	स्मरे <i>asmare</i>	स्मर्युस् <i>asmāryus</i>	स्मरिष्व <i>asmāriṣv</i>
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स्तृ *stṛi*, 'to spread,' तस्तार or तस्तार *tastāra*, तस्तरे *tastare*.

5. Of verbs ending in च्छ *ṛi*: कृ *krī*, 'to throw.'

चक्रं <i>chakra</i>	चक्रिष्व <i>chakriṣv</i>	चक्रिष्व <i>chakriṣv</i>	चक्रे <i>chakre</i>	चक्रिष्वहे <i>chakriṣvhe</i>	चक्रिष्वहे <i>chakriṣvhe</i>
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or चकारे
chakāre

चक्रिष्व <i>chakriṣv</i>	चक्र्युस् <i>chakryus</i>	चक्र <i>chakra</i>	चक्रिष्व <i>chakriṣv</i>	चक्र्युस् <i>chakryus</i>	चक्रिष्व <i>chakriṣv</i>
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or चक्रिष्वहे
chakriṣvhe

चकार <i>chakāra</i>	चक्र्युस् <i>chakryus</i>	चक्र्युस् <i>chakryus</i>	चक्रे <i>chakre</i>	चक्र्युस् <i>chakryus</i>	चक्रिष्व <i>chakriṣv</i>
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6. Of verbs ending in consonants: रुच *ruḥ*, 'to grieve.'

रुचं <i>ruḥa</i>	रुचिष्व <i>ruḥiṣv</i>	रुचिष्व <i>ruḥiṣv</i>	रुच <i>ruḥ</i>	रुचिष्वहे <i>ruḥiṣvhe</i>	रुचिष्वहे <i>ruḥiṣvhe</i>
रुचिष्व <i>ruḥiṣv</i>	रुच्युस् <i>ruḥyus</i>	रुच <i>ruḥ</i>	रुचिष्व <i>ruḥiṣv</i>	रुच्युस् <i>ruḥyus</i>	रुचिष्व <i>ruḥiṣv</i>
रुचं <i>ruḥa</i>	रुच्युस् <i>ruḥyus</i>	रुच्युस् <i>ruḥyus</i>	रुच <i>ruḥ</i>	रुच्युस् <i>ruḥyus</i>	रुचिष्व <i>ruḥiṣv</i>

बुध् *budh*, 'to know,' बुबोध *bubodha*, बुबुधे *bubudhe*.

7. Of verbs changing अ *a* to ए *e*, agreeably to § 114, II. 2:
तन् *tan*, 'to stretch.'

Parasmaipada.

Ātmanepada.

ततन ¹ or ततान	तेनिष	तेनिम	तेने	तेनिवहे	तेनिमहे
<i>tātāna</i>	<i>tātāna</i>	<i>tenird</i>	<i>tenird</i>	<i>tenvāhe</i>	<i>tenimdhē</i>
तेनिथ ¹	तेनथुस	तेन	तेनिथे	तेनाथे	तेनिथे
<i>tenika</i>	<i>tenithus</i>	<i>tenid</i>	<i>tenithē</i>	<i>tenāthe</i>	<i>tenithē</i>
ततान	तेनतुस	तेनुस	तेने	तेनाते	तेनरे
<i>tātāna</i>	<i>tenitūs</i>	<i>tenūs</i>	<i>tenē</i>	<i>tenāte</i>	<i>tenire</i>

पच *pach*, 'to cook,' पपच or पपाच *papācha*, पेचे *peche*.

§ 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आनञ् in the Vēda is optionally used for आनञ् (reduplicated base of अञ् 'to anoint') in the weak forms (§ 114, II).

आनङ्, reduplicated base of अङ् 'to go,' e.g. 1 dual Parasmaipada आनङ्वि.

आनन्, reduplicated base of अन् 'to pervade,' e.g. 1 singular Ātmanepada आनन्ने.

आर्, reduplicated base of अर् 'to go,' e.g. 1 dual Par. आरिव.

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of ह्रू 'to speak,' viz. Parasmaipada, singular 2. आत्व (cf. § 102, नह्), 3. आह्, dual 2. आहथुस्, 3. आहतुस्, plur. 3. आहस.

इयञ्, reduplicated base of यञ् 'to sacrifice,' in strong forms (§ 114, I.), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1st इयज् or इयाज् (cf. ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II.), i.e., the whole Ātmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1st dual Par. ईजिव (cf. इयज्).

ईध्, reduplicated base of ह्य् Ātman. 'to kindle,' in the Vēda, 1st or 3rd sing. ईधे.

इय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II.), e.g. 1st dual Par. ईयिव *īy-irā*; in the singular Par. regularly (cf. § 111, II., and 114, I. 2), e.g. in the 3rd person इयाय *īydy-a*.

¹ In the Vēda also ततन्व *tātānha*.

उवच्, reduplicated base of वच् 'to speak,' in the singular of the Parasmaipada (cf. ऊच्), 3rd उवाच.

उवद्, like the preceding, of वद् 'to speak,' उवादं (cf. ऊद्).

उवप्, like the preceding, of वप् 'to sow,' उवापं (cf. ऊप् and वेप्).

उवय्, like the preceding, of वे 'to weave,' but also regularly ववे e.g. 1st person उवयं or उवायं or ववी (cf. ऊव् and ऊय्).

उवन्, like the preceding, of वन् 'to desire' (cf. ऊन्).

उवस्, like the preceding, of वस् I. 1 'to dwell' (cf. ऊप्).

उवह्, like the preceding, of वह् 'to bear,' remember § 102 (cf. ऊह्).

ऊच्, reduplicated base of वच् 'to speak,' in the weak forms (§ 114, II.), 1st dual Par. ऊचिव (cf. उवच्),

ऊद्, reduplicated base of वद् 'to speak' (cf. उवद्),

ऊप्, reduplicated base of वप् 'to sow' (cf. उवप्), } in the weak forms.

ऊय्, reduplicated base of वे 'to weave,' in the weak forms, but also regularly, 1st dual Par. ऊयिव or वयिव (cf. उवय् and ऊय्).

ऊर्णुन्, reduplicated base of ऊर्णु 'to cover.' In the second person singular Parasmaipada the termination is only ह्य, and the final उ may optionally be changed to च्च् or उच्, ऊर्णुनविच्य or ऊर्णुनुविच्य; in the other forms उ is changed regularly, in the first person singular Parasmaipada to अच् or आच्, in the third to आच्, in all the rest to उच्; 3rd sing. Par. ऊर्णुनाव, 1st dual ऊर्णुनुविच.

ऊय्, reduplicated base of वे 'to weave,' in the weak forms (§ 114, II.), 1st dual Par. ऊयिव (cf. ऊय् and उवय्).

ऊन्, redupl. base of वन् (cf. उवन्).

ऊप्, redupl. base of वप् (cf. उवप्), 1st dual Par. ऊपिव. } in the weak forms.

ऊह्, redupl. base of वह् (cf. उवह्).

येच् may optionally be used as base of the perfect of वय् 'to tie,' in the weak forms (§ 113, II.), 1st dual Par. येचिव, or regularly जययिव.

चह्, reduplicated base of छ 'to make,' has the initial ह् of the personal terminations only in the third person plural Âtmanepada, e.g. 1st dual Par. चह्व, but चकिरे *chakr-iré*.

जि० ओं जु, 'to grow old,' may optionally be used as base of the weak forms (§ 114, II.), 1st dual Parasm. जज्रिष्व or जेरिय.

तद्, Vedic reduplicated base of तृ, 'to stretch,' in the weak forms (§ 114, II.), e.g. 2nd sing. Âtm. तत्त्रिषे.

तृष्य, reduplicated base of तृष् 'to satisfy,' in the second person singular Parasmaipada, when without इ, तृष्य, or regularly तृष्य and तृष्यिष्य.

तृष्म, Vedic reduplicated base of तृष् 'to stop,' in the weak forms (§ 114, II.), तृष्मभुसु, 3rd dual Par.

तिष्ठिष्व, reduplicated base of ठिष् 'to spit,' also regularly टिष्ठिष्व.

तिष्ठीष्व, reduplicated base of ठीष् 'to spit,' also regularly टिष्ठीष्व.

तुष्टु, reduplicated base of तु 'to praise,' retains इ only in the termination of the third person plural Âtmanepada, e.g. 1st dual Par. तुष्टुव.

तेरु, reduplicated base of तृ 'to cross,' in the weak forms (§ 114, II.), तेरिष्व, 1st dual Par.

चेप्, reduplicated base of चप् 'to be ashamed,' in the same inflexions, चेपिष्व.

चेत् (?), reduplicated base of चस् 'to fear,' optionally in the same inflexions, त्वमिष्व or चेमिष्व.

ददद्, reduplicated base of दद् 'to give' (against § 114, II. 2), ददुद्विष्व.

ददग्, reduplicated base of दग् 'to bite,' optionally in the weak forms (§ 114, II.), ददग्मिष्व or ददग्मिष्व.

दद्, reduplicated base of दृ 'to burn,' optionally in the weak forms (§ 114, II.), e.g. ददुद्विष्व or दद्विष्व.

दद्रप्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ, दद्रप्य or दद्रप्यिष्व.

दद्रग्, reduplicated base of दृग् 'to see,' in the second person singular Parasmaipada, when without इ, दद्रष्टे (or दद्रग्मिष्व).

दिग्, reduplicated base of दि Âtm. 'to protect,' 1st sing. दिमि.

दिदीय, reduplicated base of दी Âtm. 'to go to ruin,' 1st sing. दिदीये.

दिद्युत्, reduplicated base of द्युत् *Ātm.* 'to shine,' दिद्युते.

दुद्गु, reduplicated base of द्रु 'to run,' retains the *इ* of the terminations only in the 3rd pers. plural *Ātm.*; e.g. दुद्गुव, but दुद्गुविर.

देभ्, reduplicated base of दध् 'to hurt,' optionally in the weak forms (§ 114, II.), देभिव or ददभिव.

ननश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननष्ठ (or नेशिष्ठ, § 114, II. 2).

पप्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II.), पप्तिम.

पप्, reduplicated base of पन् *Ātm.* 'to praise,' likewise in the Veda, पप्ति.

पप्, reduplicated base of पू 'to fill,' optionally in the weak forms (§ 114, II.) e.g. पपरिष or पप्तिव.

पिप्, reduplicated base of प्याप् *Ātm.* 'to be exuberant,' पिपि.

फेष्, reduplicated base of फष् 'to go,' optionally in the weak forms (§ 114, II.), फेष्टिव or पफष्टिव.

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II.), e.g. फेलिव.

वप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II.).

वभञ्ज् optionally instead of वभज् from भज् 'to fry,' e.g. 2nd sing. Par. वभञ्जिष्य or वभज्जिष्य, or without इ, वभष्ट or वभष्ट (cf. § 102).

वभूव्, reduplicated base of भू 'to become,' 'to be.' It is conjugated as follows:—

वभूव् <i>bābhūva</i>	वभूविष <i>bābhūviṣ</i>	वभूविम <i>bābhūvim</i>	वभूवे <i>bābhūve</i>	वभूविषहे <i>bābhūviṣhe</i>	वभूविमहे <i>bābhūvimhe</i>
वभूविथ <i>bābhūvitha</i>	वभूवयुस् <i>bābhūvayus</i>	वभूव <i>bābhūva</i>	वभूविथे <i>bābhūvithe</i>	वभूवाथे <i>bābhūvāthe</i>	वभूविथे <i>bābhūvithe</i>
					or वभूविद्धि <i>bābhūvidhi</i>
वभूव <i>bābhūva</i>	वभूवतुस् <i>bābhūvatus</i>	वभूवस् <i>bābhūvas</i>	वभूवे <i>bābhūve</i>	वभूवाते <i>bābhūvāte</i>	वभूवरे <i>bābhūvare</i>

वभृ, reduplicated base of भृ 'to bear,' retains इ only in the third person plural Âtmanepada, वभृत्, but वभिरे.

भेज्, reduplicated base of भज् 'to divide,' in the weak forms (§ 114, 11.), भेजिव, भेजयुस्.

भेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, 1st sing. भेजे or वभ्राजे.

धेम, reduplicated base of भ्रम् 'to whirl,' optionally in the weak forms (§ 114, 11.), धेमिव or वभ्रमिव.

धेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, धेजे or वभ्राजे.

भ्लेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally.

ममज्, reduplicated base of मज्ज् 'to dive,' in the second person singular Parasmaipada, when without इ, ममङ्कर्त्तृ, else ममज्जिष्य.

ममा, reduplicated base of मी II. 5, 'to throw,' and मी II. 9, 'to hurt,' in the singular Parasm. ममी, but 1st dual मिमिव.

ममृ, reduplicated base of मृ Âtm. 'to die,' is conjugated in the Parasmaipada, e.g. 1st sing. ममरं or ममारं, etc.

ममार्ज्, see ममृज्.

ममृज्, reduplicated base of मृज् 'to wipe.' In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1st and 3rd sing. ममार्ज्, 3rd plur. ममार्जुस् or ममृजुस्. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural Âtmanepada. The 1st dual Par. for instance may be ममृज्व or ममृज्विव or ममार्ज्विव.

मग् in the Veda instead of मेज् (§ 114, 11. 2) from मन् 'to think,' मग्वाचं.

येज् in the Veda, optionally in the weak forms (§ 114, 11.), of यज् 'to sacrifice,' e.g. 1st sing. Âtm. येजे (cf. इयज्, ईज्).

ररन्ध्, reduplicated base of रध् 'to perish,' before terminations beginning with a vowel, e.g. 1st and 3rd person sing. Parasm. ररन्ध्व, 2nd person ररन्धिष्य, but without इ, ररन्ध्व.

रेज्, reduplicated base of राज् 'to shine,' in the weak forms (§ 114, II.), e.g. रेजिव or रराजिव.

रेध्, reduplicated base of राध्, but only when it means 'to hurt,' in the weak forms (§ 114, II.).

ल्लज्, reduplicated base of लो 'to adhere,' optionally in the singular Parasmaipada, e.g. 3rd person ल्लो or ल्लार्थ, but in the Âtm. regularly ल्लिये (Sch. Pānini VI. 1, 51; cf. Westergaard. Radices).

ववक्, reduplicated base of वङ् 'to be crooked,' in the Veda in the weak forms (§ 114, II.), e.g. वावक्ते, 3rd plur. Âtm. without इ.

ववृ, reduplicated base of वृ 'to select,' etc., attaches the terminations without इ, except in the second person Par. (but in the Veda also here) and in the third plural Âtm., ववृव, ववरिष् (Ved. ववर्यं) वव्रिरे.

ववन्, instead of ववन्, from वन् 'to honour,' in the weak forms (§ 114, II.), in the Veda, e.g. ववन्ते, 1st and 3rd sing. of the Âtmanepada.

विद् 'to know.' If the perfect of this verb is used in the sense of the present (§ 108, p. 91), it rejects the reduplication and the initial इ of the terminations, e.g. 1st and 3rd sing. Par. विद्, 2nd sing. वेत्स्ये, 1st dual Par. विद्, 1st plur. Par. विद्म. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, विवेद्, etc.

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II.), विविचिव (cf. विव्यच्).

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II.), cf. विव्यध्.

विव्यच्, reduplicated base of व्यच् in the sing. Par. (cf. विविच्).

विव्यच्, reduplicated base of व्यच्, Âtm. 'to tremble,' 1st sing. विव्यसे

विव्यध्, reduplicated base of व्यध्, in the sing. Par. (cf. विविध्)

विव्यच्, reduplicated base of व्यच् 'to cover,' in the singular Parasma necessarily, in the other forms optionally, e.g. 3rd sing. Parasma विव्याय, 1st dual Par. विविव or विव्यायिव.

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II.), e.g. वेपे; cf. उवप्, ऊप्.

वेम्, reduplicated base of वम् 'to vomit,' likewise.

शशस्, reduplicated base of शस् 'to hurt' (against § 114, II. 2),

शशसिव.

शश्य, reduplicated base of श्यू 'to hurt,' optionally in the weak forms (§ 114, II.), e.g. शशरिव or शश्रिव.

शुशू, reduplicated base of श्वि 'to swell,' optionally, e.g. 3rd sing. Par. शुशावे or श्विष्ये.

शुशु, reduplicated base of श्रु 'to hear,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. 1st dual Par.

शुशुव, but शुशुविरे.

श्रेय, reduplicated base of श्रय, and optionally of श्रय् 'to loosen,' in the weak forms (§ 114, II.), e.g. श्रेयिव or श्रयन्विव.

सस् in the Veda instead of सेच्, from सच् 'to follow,' e.g. सस्विरे.

ससज्, reduplicated base of सज् 'to stick,' optionally in the weak forms (§ 114, II.), e.g. ससजिव or ससजिव.

ससूव, reduplicated base of सू 'to bring forth,' in the Veda, समूवे (cf. वमूवे).

ससु, reduplicated base of सु 'to go,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. ससुव.

ससज्, reduplicated base of सृज् 'to abandon,' in the second pers. singular Parasm. when without इ, ससृष्टे or ससृजिष्ये.

ससृज्, reduplicated base of सृज् 'to embrace,' optionally, e.g. ससृजि or ससृजि.

सुषुप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II.), e.g. सुषुपिव (cf. सुषुप्).

सुष्वप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I.), e.g. 3rd singular Parasm. सुष्वपे.

सोन् (?), reduplicated base of सन् 'to sound,' optionally in the weak forms (§ 114, II.).

सोम् (?), reduplicated base of सन् 'to be unconfused,' like the preceding.

खेम्, reduplicated base of खम् 'to sound,' like the preceding, e.g. खेमुस् or सखमुस्, 3rd plur. Par.

खेन्, reduplicated base of खन् 'to sound,' like the preceding.

Observ. In the Veda the reduplication is sometimes rejected.

§ 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई ई, ऊ ऊ, ए ए, a diphthong, or इ इ, उ उ, ए ए followed by a compound consonant. All other verbs take the periphrastic form.

2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed:—

1. From primitive verbs 1. consisting of more than one syllable, e.g. चकास् *chakás*, 'to shine.'

2. Beginning: (a) with ई ई, ऊ ऊ, ए ए, or a diphthong, e.g. ईद ईद 'to praise.'

(b) With इ इ, उ उ, ए ए, followed immediately by more than one consonant, e.g. इन्ध इन्ध 'to kindle.'

II. From all the derivative verbs (§§ 39-62; cf. Pāṇini, III. 1, 35).

§ 121. The periphrastic perfect is formed by affixing आम् *ām* to the verb, e.g. चकासाम् *chakás-ām*, ईदाम् *íd-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhū*, 'to become,' or कृ *kṛ*, 'to make,' which lose their accents.

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kṛ* follows the Âtmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, e.g. ईद ईद, Âtm., 1st sing. perfect with कृ *kṛ*, ईद ईद चक्रे *ídákṛi chakre*, with अस् *as*, or भू *bhū*, ईद ईद ईदाम् *ídām āsa*, ईद ईद ईदाम् *ídām babhūva*.

§ 122. Before the affix आम् *ām*, the base undergoes the following modifications:—

1. A final अ *a*, or आ *ā*, is rejected, e.g. from बोधय *bodhaya*,

क्षतीयाम् from क्षत् 'to blame' (cf. § 81), which forms also a reduplicated perfect.

ओषाम् from उप् 'to burn' (against § 119, forms also a reduplicated perfect).

कामयाम् from कम् 'to love,' like the preceding.

कासाम् from कास् 'to cough' (against § 119).

गोपायाम् from गुप् 'to protect' (cf. § 81), which forms also a reduplicated perfect.

जिह्वयाम् from ज्रो 'to be ashamed,' with reduplication (against § 119); forms also a reduplicated perfect.

जुह्वाम् from ऊ 'to sacrifice,' like the preceding.

दयाम् from द्य् 'to give' (against § 119).

दीध्याम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप 'to fumigate' (cf. § 81); forms also a reduplicated perfect.

पणायाम् from पण्, and } 'to praise,' like the preceding.

पनायाम् from पन् }

विभयाम् from भी 'to fear,' with reduplication; against § 119; forms also a reduplicated perfect.

विभराम् from भृ 'to bear,' like the preceding.

विष्णायाम् from विष् 'to go' (cf. § 81), forms also a reduplicated perfect.

विदाम् from विद् 'to know;' against § 119; forms also a reduplicated perfect.

वेव्याम् from वेवी 'to go;' against § 122, 2.

SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् as

'to be.' We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74, 1. It is rejected when the aorist is used with the negative particle मा *mā*, or मा स्म *mā sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

THE THREE SIMPLE AORISTS

FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, 2). Verbs ending in आ *ā* or diphthongs, and frequentatives take वस् *us* in the third person plural Parasmaipada, before which final आ *ā* and diphthongs are rejected, e.g. दा *dā*, 'to give,' अदा + वस् *ālá + us = अदुस् ādus*. Before the other terminations final diphthongs are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' अधे + म *ādhe + ma = अधाम ādhāma*. The initial अ *a* of the termination of the first person singular Parasmaipada is dropped after आ *ā*, e.g. अधा *adhā* (instead of अधे *adhe*) + अम् *am* becomes अधाम् *ādhām*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but cf. § 130). A radical च *ri* is changed to अरु *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. वृज् *rrij* makes in the 2^d and 3^d persons sing. Par. अरवर्क *ārark*.

§ 130. Nine verbs ending in न् *n* or ण् *n* take this form in the second and third persons singular of the Ātmanepada, before the terminations of which, viz. यास् *thās* and त *ta*, the nasal is rejected, e.g. तन् *tan*, 'to stretch,' अतयास् *ā-ta-thās*, अतत *ā-ta-ta*; चण् *riṇ*, 'to go,' अरयास् *ār-thās*, अरत *ār-ta*.—सन् *san*, 'to obtain,' अण् *riṇ*, 'to go,' असायास् *ā-sā-thās*, असात *ā-sā-ta*. lengthens अ *a* at the same time, असायास् *ā-sā-thās*, असात *ā-sā-ta*.

THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, 1j).

A final इ i of the base is changed to इय iy, a final उ u to उक् uv, radical च ri to अर् ar, and final ए e is rejected, e.g. ग्री gri, 'to go,' अग्रियम् a-ḡi-ḡriy-am, अग्रियस् aḡḡriy-as, etc.; द्रु dru, 'to run,' अद्रुद्रुम् a-du-druv-am; धे dhe, 'to drink,' अद्धम् a-da-dh-am; कृ kri, 'to make,' अचकरम् a-cha-kar-am.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix अय aya, viz., causals, verbs of the tenth conjugational class, and denominatives in अय aya.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

I. The affix अय aya is rejected, तक्षय taksh-aya, causal of तक्ष taksh, 'to slice,' अततक्षम् a-ta-taksh-am.

II. A long vowel which by the rejection of अय aya has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz., इ i for ए e and ऐ ai, उ u for ओ o and औ au, e.g. पाठय páth-aya, causal of पठ् path, 'to recite,' becomes पठ path; दापय dápayā, causal of दा dá, दप dap; रेपय re-payā, causal of री rí (§ 60), रिप् rip; स्फोरय sphor-aya, causal of स्फुर sphur, स्फुर sphur; भावय bhāv-aya, causal of भू bhū, भव bhav.

There are many exceptions to the latter rule: thus the long vowels and diphthongs of denominatives remain unchanged, मालय mál-aya, from माला málā, 'a garland,' becomes माल mál. For other sporadic instances, as, टीक् tīk, from टीकय tīk-aya, causal of टीक् tīk, 'to go'; नेद ned, from नेदय ned-aya, causal of निद् nid, 'to blame' and 'to be near'; लोक् lok, from लोकय lok-aya,

causal and tenth conj. cl. of लोक् *lok*, 'to see,' cf. my 'Vollständige Grammatik,' § 814.

III. If the verb contains अर् *ar*, आर् *ār*, ईर् *īr*, or अल् *al*, being modifications of च् *ri*, च् *ri*, or ल् *li*, these letters either are left unchanged, or अर् *ar*, आर् *ār*, and ईर् *īr* are changed to च् *ri* अल् *al* to ल् *li*, e.g. वर्तय *varṭ-aya*, causal of वृत् *vṛt*, 'to be occupied,' may form its aorist either from वर्त *varṭ* or वृत् *vṛt*; मार्जय *mārjaya*, causal of मृज् *mṛij* (§ 60), either from मार्ज *mārj* or मृज् *mṛij*; कीर्तय *kīrt-aya*, tenth conj. cl. of कृत् *kṛt* (§ 61), either from कीर्त *kīrt* or कृत् *kṛt*; कल्पय *kalpaya*, causal of क्लृप् *klīp*, 'to prosper,' either from कल्प *kalp* or क्लृप् *klīp*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *ā*, ई *ī*, औ *au*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf. II. and § 46), e.g. from तक्षय *takshaya*, अतक्षम् *a-ta-taksh-am*; वर्तय *varṭaya*, अववर्तम् *a-va-varṭ-am* (cf. III.); भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अबिभिक्षम् *a-bi-bhiksh-am*; मालय *mālaya*, अममालम् *a-mu-māl-am*; टीकय *tīkaya*, अटिटीकम् *a-ti-tīk-am*; नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*; लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of च् *ri* and ल् *li*.

I. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *ī* when the verb begins with a single consonant, e.g. क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अचिक्रमम् *a-chi-kram-am*; पाठय *pāṭhaya*, causal of पठ् *paṭh*, अपिपठम् *a-pi-path-am*; दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf. II.).

Exceptions. (a) The exception 1 to the rule given in § 54, applies also here, e.g. च्यावय *chyāvaya*, causal of च्यु *chyu*, makes

चयुचयम् *a-chu-chyar-am*, or अचिचयम् *a-chi-chyar-am*; other examples see under 2.

(b) For some sporadic exceptions, cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209, 'Kürze Grammatik,' §§ 267-70, e.g. सम्भाज्य *sabhājaya*, 'to honour,' असम्भाजम् *a-sa-sabhāj-am*.

2. Medial *ṛ i* and *उ u*, when followed by a single consonant, are represented in the reduplicated syllable by *ṛ i* and *उ u* when the verb begins with a compound consonant, by *ई i* and *ऊ u* when the verb begins with a single consonant, e.g. क्षेपय *kṣhepaya*, causal of क्षि *kṣip*, 'to throw,' अचिक्षेपम् *a-chi-kṣip-am*; क्रोधय *kroḍhaya*, causal of क्रुध् *kṛudh*, 'to be angry,' अचुकुधम् *a-chu-kṛudh-am*; but भेदय *bhedaya*, causal of भिद् *bhid*, 'to split,' अचीभिदम् *a-ḥi-bhid-am*; बोधय *bodhaya*, causal of बुध् *budh*, अवबुधम् *a-bu-budh-am*.

This rule applies also to *उ u*, when it represents an *अ a*, which is followed by *व v*, according to Exe. a, from 1, e.g. (cf. § 54, 1) from द्रावय *drāvaya*, अदुद्रवम् *a-du-drav-am* (or अदिद्रवम् *a-di-drav-am*); from नावय *nāvaya*, अनूनावम् *a-nū-nāv-am*.

There are some exceptions to this rule, e.g. from कुमारय *kumāraya*, denominative of कुमार *kumāra*, 'a youth,' अचुकुमारम् *a-chu-kū-mār-am*; cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209.

3. *अ ṛ i* and *इ ṛ i*, if preceded or followed by a compound consonant, are represented in the reduplicated syllable by *ṛ i*, else by *ई i*, e.g. स्पर्शय *sparṣaya*, causal of स्पर्स् *spṛś*, 'to touch,' when forming its aorist from स्पृस् *spṛś* (cf. III.), makes अपिस्पृग्म् *a-pi-spṛś-am*; तृप्पय *tṛimpaya*, causal of तृप्स् *tṛimp*, 'to satisfy,' अति-तृप्पम् *a-ti-tṛimp-am*; but वर्तय *varṭaya*, when forming its aorist from वृत् *ṛit* (III.), makes अचीवृत्तम् *a-ḥi-ṛit-am*; मारजय *marjaya*, causal of मृज् *mṛij*, अमीमृग्म् *a-mī-mṛij-am*; कीर्तय *kīrtaya*, tenth conj. class of कृत् *kṛit*, अचीकृतम् *a-ḥi-kṛit-am*; कल्पय *kālpaya*, अचीकृप्म् *a-ḥi-kṛip-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54, II., and augmented agreeably to § 74, I,

e.g. (cf. § 54, II.) from आशय *āṣaya*, reduplicated base अशिश् *a-ṣiṣ-*, with augment and termination 'आशिशम् *ā-ṣiṣ-am*; अभय *abhraya*, आविभम् *ā-bibhr-am*; अर्चय *archaya*, आर्चिचम् *ār-chich-am*; इन्धय *indhaya*, ऐन्दिधम् *ain-didh-am*.

§ 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES
IN THE THREE SIMPLE FORMS OF THE AORIST.

अचम्, etc., 2nd form, from घस्, 'to eat,' with syncope for अघसम्.
अख्याम्, etc., 2nd form, from ख्या, 'to speak,' by rejecting the final of the verb.

अग्लुचम्, etc., 2nd form, from ग्लुञ्, 'to go.'

अचकथम्, or regularly अचीकथम्, etc., 3rd form, from कथ्, 10th conj. cl., 'to tell.'

अचघहम्, or regularly अचीचहम्, etc., 3rd form, from घह्, 10th conj. cl., 'to deceive.'

अवचेष्टम्, or regularly अचिचेष्टम्, etc., 3rd form, from चेष्ट, 'to struggle.'

अचुदम्, 2nd form (?), cf. अबुदम्.

अजगणम्, or regularly अजीगणम्, 3rd form, from गण्, 10th conj. cl., 'to number.'

अजिघ्रिपम्, 3rd form, from घ्रापय, causal of घ्रा, 'to smell.'

अजीहिपम्, Vedic 3rd form, from ह्रापय, causal of ह्रा, 'to leave.'

अजुहावम् or अजूहवम्, 3rd form, from ह्रायय, causal of ह्रे, 'to call' (formed as if the causal was *हायय from ह for ह्रे).

अजूजरम्, Vedic 3rd form, from ह्यारय, causal of हृ, 'to be crooked.'

अतत्वरम्, 3rd form, from त्वरय, causal of त्वर्, 'to hasten.'

अतक्षरम्, 3rd form, from स्क्षारय, causal of क्षृ, 'to spread' (अतिक्षरम्, which would be the regular form, is derived from क्षृ, which is identical with क्षु).

अतिष्ठिपम्, 3rd form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3rd form, from दारय, causal of दृ, 'to burst.'

अदिद्युतम्, 3rd form, from द्योतय, causal of द्युत्, 'to shine.'

अध्वसम्, 2nd form, from ध्वस्, 'to fall.'

अनेशम्, 3rd form, from नेग्, 'to perish' (with syncope for *अने-
नशम्, cf. § 114, II. 2).

अपतम्, 3rd form, from पत्, 'to fall' (with syncope for अपपतम्).

अपमयम्, 3rd form, from प्रय्, 'to spread.'

अपस्यम्, 3rd form, from स्य्, 'to take.'

अपीप्यम्, 3rd form, from पायय, causal of पा, 'to drink' (§ 60);
with syncope for अपीपयम् (which appears actually in the Veda).

अबुदम्, 2nd form, from बुन्द् (?) or बुन्द्, बुन्द्).

अबुधम्, see अबुदम्.

अभूवम्, 1st form, from भू, 'to become,' which is changed to भूय
in the first person singular and in the third person plural Par. (cf.
§ 118, p. 106); the other inflexions are regular, 2nd sing. अभूस्, etc.

अभशम्, 2nd form, from भश्, 'to fall.'

अभसम्, 2nd form, from भस्, 'to fall.'

अबोचम्, 3rd form (for *अबवचम् = अबवचम् = अबोचम्), from
वच्, 'to speak.'

अशियम्, 2nd form, from शीस्, 'to instruct' (cf. § 108 and the
accentuation when without augment, शियम्).

अशुश्रवम्, or regularly अशिश्रयम्, 3rd form, from शायय, causal
of शि, 'to swell,' 'to go.'

अश्रमम्, 2nd form, from श्रम्, 'to be careless.'

अश्रम्, 2nd form, from शि, 'to swell.'

अतस्मरत्, 3rd form, from स्मरय, causal of स्मृ, 'to recollect.'

अतिष्वपम्, Vedle } 3rd form, from स्वापय, causal of स्वप्, 'to
असुषुपम्, common } sleep.'

अस्तदम्, 2nd form, from स्तन्द्, 'to ascend.'

अस्तभम्, 2nd form, from स्तम्, 'to stop.'

अस्तदम्, 2nd form, from स्तन्द्, 'to ooze,' only in the Parasma.

अस्तभम्, 2nd form, from स्तम्, 'to be careless.'

अस्तशम्, 2nd form, from स्तश्, } 'to fall.'

अस्तसम्, 2nd form, from स्तस्, }

अस्तहम्, 2nd form, from स्तह्, 'to trust.'

अहम्, 2nd form, from अह्, 'to call.'

आन्ध्रम्, 3rd form, from अन्धय्, 10th conj. cl. of अन्ध्, 'to be blind.'

आसम्, 2nd (?) or third, for primitive *ā-sas-am*) form, from आस, 'to throw.'

अनीनम्, 3rd form, from ऊनय्, 10th conj. cl. of ऊन्, 'to diminish.'

अर्णुवम्, 3rd form, from ऊर्णवय्, causal of ऊर्ण्, 'to cover.'

THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of अस् *as*, by which the four last aorists are formed (§ 126), reject their initial आ *ā* (cf. § 139 sqq.).

FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् *as* (§ 108, p. 84), which reject their initial आ *ā*, viz., सम् *sam*, सीम् *sīs*, etc.; the third person plural substitutes सुस् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them. When इ *i* is inserted the initial स् *s* of the terminations becomes ष् *sh*, after which त् *t* and थ् *th* are changed to ट् *ṭ* and ठ् *ṭh* (§ 17). In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ *i*, and the latter combines with the इ *i* of the termination to ई *ī*, *इसीस् *isīs* = ईस् *īs*, *इसीत् *isīt* = ईत् *īt*. The terminations therefore are:—

Parasmaipada.

In the fourth form.

In the fifth form.

सम् <i>sam</i>	स्र <i>sr a</i>	स्र <i>sra</i>	इषम् <i>isham</i>	इष् <i>ishva</i>	इष्म <i>ishma</i>
सीम् <i>sīs</i>	स्रम् <i>sram</i>	स्र <i>sra</i>	ईत् <i>īt</i>	इष्टम् <i>ishtam</i>	इष्ट <i>ishṭa</i>
सीत् <i>sīt</i>	स्राम् <i>sraam</i>	सुस् <i>sus</i>	ईत् <i>īt</i>	इष्टाम् <i>ishṭam</i>	इष्टुस् <i>ishus</i>

Ātmanepada.

In the fourth form.

सिद्धिं	सहि <i>svāhi</i>	सहति <i>smāhi</i>
स्थात् <i>sthāt</i>	सायाम् <i>sāthām</i>	ध्वम् <i>dḥvam</i> (हुम् <i>dḥvam</i> , see Obs. 3)
स ग्रा	साताम् <i>sātām</i>	सत <i>sata</i>

In the fifth form.

रषि <i>ishi</i>	रष्वहि <i>ishvahi</i>	रषाहि <i>ishmahi</i>
रषात् <i>ishthāt</i>	रषायाम् <i>ishāthām</i>	रध्वम् <i>idhram</i> (रहुम् <i>idhram</i> , see Obs. 3)
रष्ट <i>ishṭa</i>	रषाताम् <i>ishātām</i>	रपत <i>ishata</i>

Obs. 1. यद् *grah*, 'to take,' inserts before all terminations, and the verbs ending in च् *ti* may insert in the Ātmanepada, र् *i* instead of र् *i*, e.g. 1st sing. Par. अग्रहीयम् *agrah-i-tham*, Ātm. अग्रहीषि *agrah-ishi*, and from स् *strī*, 'to spread,' 1st sing. Ātm. अक्षरिषि *astar-ishi* or अक्षरीषि *asthr-ishi*.

Obs. 2. In the fourth form the terminations beginning with स *s*, स् *st*, or स् *th* undergo the changes prescribed in § 17, e.g. अकार् *akār* + क्षम् *stam* becomes अकार्षम् *akār-sham*, from कृ *krī*, 'to make.'

Obs. 3. The termination of the second pers. plur. Ātman. of the fourth aorist ध्वम् *dḥvam*, if preceded by द् *d*, or any vowel or diphthong, except अ *a* or आ *ā*, is changed to हुम् *dḥvam*, e.g. अकृ *akṛi* + ध्वम् *dḥvam* makes अकृहुम् *akṛi-dḥvam*. In the fifth aorist the termination इध्वम् *idhram* or, according to Obs. 1, र्ध्वम् *idhram*, if preceded by य *y*, र् *r*, इ *r*, ल् *l*, or ह् *h* (cf. § 116, II.), optionally becomes इहुम् *idhcam*, or इहुम् *idhram*, e.g. अलविध्वम् *alavidhcam*, or अलविहुम् *alavidhram*, from लृ *lū*, 'to cut.'

§ 140. Verbs ending in र् *i*, र् *i*, उ *u*, and च् *ti* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurze Grammatik,' § 223. Those ending in आ *ā*, ए *e*, ऐ *ai*, and ओ *o* take it in the Ātmanepada, optionally (viz. the fourth or the fifth form) also those which end in च् *ti*.

All the other verbs, especially those ending in ऊ *ū*, इ *i*, or consonants, generally use the fifth form.

But there are many exceptions on either side; thus the verbs with final इ *i*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth.

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *ī* are changed to ऐ *ai*, उ *u* to औ *au*, इ *i* to आ *ā*,¹ e.g. पच *pach*, 'to cook,' अपाचम् *a-pāh-sham* (cf. § 145 and § 17), क्षिप् *kship* अक्षिपम् *a-kshaip-sam*, नी *nī* अनैषम् *a-nai-sham* (§ 17), तुद् *tud* अतीत्सम् *a-taut-sam*, हृ *hri* अकार्षम् *a-kār-sham* (§ 17).

In the Âtmanepada of the fourth form final इ *i* and ई *ī* are changed to ए *e*, उ *u* to ओ *o*, इ *i* to ई *ī*, and, when preceded by labials or व *v*, to ऊ *ū*; final ए *e*, ऐ *ai*, and ओ *o* to आ *ā*, e.g. नी *nī* अनेषि *a-ne-shi* (§ 17), रक्ष *strī* अरक्षि *a-stīr-shi*, त्रि *trai*, 'to protect,' अत्रासि *a-trā-si*.

In the Parasmaipada of the fifth form final उ *u* and ऊ *ū* of the base become औ *au*, final इ *i* becomes आ *ā*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षारिषम् *a-kshār-isham*, लू *lū*, 'to cut,' अलारिषम् *a-lār-isham*, कृ *kṛī*, 'to throw,' अकारिषम् *a-kār-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्व *jval*, 'to blaze,' अज्जालिषम् *a-jvāl-isham*, कण् *kaṇ*, 'to sound,' अकाणिषम् *a-kān-isham*, or अकणिषम् *a-kaṇ-isham*, and श्यम् *syam*, 'to sound,' अश्यामिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *ī* become अय् *ay*, final उ *u* and ऊ *ū* become अव् *av*, and final इ *i* and ई *ī* become अर् *ar*, e.g. डी *dī*, 'to fly,' अडयिषि *a-day-ishi*; लू *lū*, अलविषि *a-lav-ishi*; कृ *kṛī*, अकरिषि *a-kaṛ-ishi*.

¹ *Prīdhi*, p. 38, n

In the Parasmaipada and Âtmanepada of the fifth form इ i, उ u, and च ri, followed by a single radical consonant, are changed, इ i to ए e, उ u to ओ o, and च ri to अर ar (Guna), e.g. बुध *budh*, 'to understand,' अबोधियम् *a-bodh-i-sham*, अबोधियि *a-bodh-ishi*. A final अ a is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, अलोलूयिषि *a-lolūy-ishi*.

The rules laid down in § 56, I. 2, 3, apply also here, e.g. from वेभिद्य *bebhidya* अबेभिदिषि *a-bebhid-ishi*.

Exc. There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my 'Kurze Gramm.' (§ 117, Exc. 1, b, cf. § 279), which belong to the sixth conjug. class and contain a medial or final u, this vowel is only changed if final and long; then it becomes uv, e.g. कुच *kuch*, 'to contract,' forms अकुचियम् *a-kuch-i-sham*, गु *gu*, 'to void excrement,' अगुपम् *a-gu-sham*, but गू *gū*, अगुविपम् *a-guv-i-sham*. Others will be given in the list § 148. The inserted इ i of the desideratives and the radical vowel of the derivative verbs ending originally in य ya which must or may be rejected (§ 56, I. 2, 3), are left unchanged, e.g. बुबोधिष्य *bubodhi-shya*, अबुबोधिषियम् *a-bubodhi-sh-i-sham*, वेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, अबेभिदिषि *a-bebhid-ishi*.

§ 142. PARADIGM OF THE FOURTH FORM: जी *ji*, 'to lead.'

Âtmanepada.

Parasmaipada.

अनेयम्	अनेष्व	अनेष्य	अनेपि	अनेष्वहि	अनेष्यहि
<i>anaisham</i>	<i>anaishva</i>	<i>anaishya</i>	<i>anaishpi</i>	<i>anaishvahi</i>	<i>anaishyahi</i>
अनेयीस्	अनेष्टम्	अनेष्ट	अनेष्टास्	अनेष्टायाम्	अनेष्टुम्
<i>anaishis</i>	<i>anaishtam</i>	<i>anaishtha</i>	<i>anaishthas</i>	<i>anaishthāyam</i>	<i>anaishtham</i>
अनेयीत्	अनेष्टाम्	अनेष्टुस्	अनेष्ट	अनेष्टाताम्	अनेष्टत
<i>anaishit</i>	<i>anaishtham</i>	<i>anaishthas</i>	<i>anaishtha</i>	<i>anaishthātām</i>	<i>anaishhata</i>

From जि *ji*, 'to overpower,' अजियम् *ajai-sham*, अजियि *ajeshi*.

§ 143. PARADIGMS OF THE FIFTH FORM: लू *lū*, 'to cut,' बुध *budh*, 'to understand.'

Parasmaipada.

Ātmanepada.

अलाविषम् <i>alāviṣham</i>	अलाविष्व <i>alāviṣhva</i>	अलाविष्म <i>alāviṣhma</i>	अलंविषि <i>alāviṣhi</i>	अलंविष्वहि <i>alāviṣhvaḥi</i>	अलंविष्महि <i>alāviṣhmaḥi</i>
अलावीत् <i>alāviṣ</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्ट <i>alāviṣṭa</i>	अलंविष्टात् <i>alāviṣṭhāts</i>	अलंविषायात् <i>alāviṣṭhātām</i>	अलंविष्टम् <i>alāviṣṭam</i> or अलंविष्टु <i>alāviṣṭu</i>
अलावीत् <i>alāviṣ</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलंविष्ट <i>alāviṣṭa</i>	अलंविषायात् <i>alāviṣṭhātām</i>	अलंविष्टम् <i>alāviṣṭam</i>
अबोधिषम् <i>abodhiṣham</i>	अबोधिष्व <i>abodhiṣhva</i>	अबोधिष्म <i>abodhiṣhma</i>	अबोधिषि <i>abodhiṣhi</i>	अबोधिष्वहि <i>abodhiṣhvaḥi</i>	अबोधिष्महि <i>abodhiṣhmaḥi</i>
अबोधीत् <i>abodhiṣ</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्ट <i>abodhiṣṭa</i>	अबोधिष्टात् <i>abodhiṣṭhāts</i>	अबोधिषायात् <i>abodhiṣṭhātām</i>	अबोधिष्टम् <i>abodhiṣṭam</i>
अबोधीत् <i>abodhiṣ</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्ट <i>abodhiṣṭa</i>	अबोधिषायात् <i>abodhiṣṭhātām</i>	अबोधिष्टम् <i>abodhiṣṭam</i>

From वद् *rad*, 'to speak,' अवादिषम् *avādiṣham*, अवादिषि *avādiṣhi*, etc.

§ 144. The terminations of the fourth form beginning with स्त or स्त् *sth*, when preceded by a short vowel or a consonant, except a nasal or र् *r*, reject their स् *s*, e.g. अकृ + स्थास् *akṛi + sthāts*, 2nd sing. Ātm. of कृ *kṛi*, becomes अकृषास् *akṛiṣhāts*, अक्षिप + स्तम् *akṣhāip + stam*, 3rd dual Parasm. of क्षिप् *kṣhip*, अक्षिप्तम् *akṣhāiptam*.

§ 145. The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1st and 3, माध् *madh* makes in the first person singular Parasm. असात्सम् *asāt-sam*, according to §§ 144 and 96, 3 in the third pers. dual असादाम् *asād-dhām*; according to § 96, 4, बुध् *budh*, in the first person singular Ātm. अभुमि *abhu-si*, in the second pers. plural अभुदम् *abhud-dhām*; according to § 97, 1, पच् *pach*, in the first pers. singular Parasm. अपाचम् *apāc-sham*; दह् *dah*, अधाचम् *adhāc-sham*; according to § 97, 2, मन् *man*, in the first pers. singular Ātm. अममि *amanō-si*; according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (cf. § 141) अत्याक्तम् *atyāk-tam*; according to § 98, 2, मष्टि *prachh*, अमाष्टम् *aprāsh-tam*; according to § 98, 3, माह *māh*, 'to measure,' in the second pers. dual अमादम् *amādham* (§ 144), but, according to the exception, दह *dah*, अदाग्धम् *adāgdham*; according to § 99, 1, पच *pach*, in the second pers. plural Âtm. अपगध्वम् *apag-dhvam*; according to § 99, 2, मष्टि *prachh*, अमष्टि *aprad-dhvam*; according to § 99, 3 माह *māh*, अमाद्वम् *amādhvam*; दह *dah*, अधगध्वम् *adhag-dhvam*; according to § 102, नह *nah*, in the first person singular Parasm. अनात्सम् *anāt-sam*, in the second person dual अनादम् *anād-dham*, in the second pers. sing. Âtm. अनदास् *anad-dhās*; वह *vah*, in the second pers. dual Par. अवोदम् *avodham*, in the singular Âtm. अवोदास् *avodhās*, but in the first pers. sing. Par. अवाचम् *avāc-sham*, Âtm. अवचि *avak-shi*.—A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before ध् *dh* to द् *d*, e.g. वस *vas*, 'to dwell,' 1st sing. Par. अवात्सम् *avāt-sam*, 2nd dual अवात्तम् *avāt-tam* (cf. § 144), 2nd plur. Âtm. अवद्वम् *avad-dhvam*.

SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *āsisham*. The initial आ *ā* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of अस् *as* (cf. my 'Kurze Grammatik,' §§ 287 and 270, Ob.).

This form is restricted to the Parasmaipada and to verbs ending in आ *ā*, ए *e*, ऐ *ai*, औ *au*, and some others.

Final diphthongs of the base are changed to आ *ā*, and a final म् *m* becomes Anusvāra ँ, e.g. दै *dai*, 'to purify,' अदासिषम् *adā-sisham*; यम् *yam*, 'to restrain,' अयसिषम् *ayam-sisham*.

The terminations are:—

सिपम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sís</i>	सिष्टम् <i>sishtam</i>	सिष्टा <i>sishṭa</i>
सीत् <i>sít</i>	सिष्टाम् <i>sishṭām</i>	सिपुस् <i>sishus</i>

PARADIGM: या *yá*, 'to go.'

अयांसिपम् <i>ayāsisham</i>	अयांसिष्व <i>ayāsishva</i>	अयांसिष्म <i>ayāsishma</i>
अयांसीस् <i>ayāsis</i>	अयांसिष्टम् <i>ayāsishṭam</i>	अयांसिष्टा <i>ayāsishṭa</i>
अयांसीत् <i>ayāsít</i>	अयांसिष्टाम् <i>ayāsishṭām</i>	अयांसिपुस् <i>ayāsishus</i>

From ज्ञा *jñá*, 'to know,' अज्ञांसिपम् *ajñāsisham*, etc.

SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *ásam*, आसस् *ásas*, etc. (cf. § 132), the initial आ *á* of which is rejected in accordance with § 138. The conjugation of (आ)सम् (*á*)*sam* has some irregularities, for which cf. my 'Kurze Grammatik,' § 289.

This form is only used by some verbs ending in श् *ś*, ष् *ṣ*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (cf. § 97, 1), after which the स् *s* in its turn becomes ष् *ṣ* (§ 17), e.g. दिस् *diś*, 'to show,' अदिष्वम् *adik-sham*.

If a verb ending in ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह् *guh*, अघुष्वम् *ag'huk-sham*.

The terminations are:—

Parasmaipada.			Âtmanepada.		
सम् <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
सस् <i>sas</i>	सतम् <i>satam</i>	सत <i>sata</i>	सथास् <i>sathās</i>	साथाम् <i>sāthām</i>	सध्वम् <i>sadhvam</i>
सत् <i>sat</i>	सताम् <i>satām</i>	सन् <i>san</i>	सत <i>sata</i>	साताम् <i>sātām</i>	सन्त <i>santa</i>

PARADIGM: दिग् *dic*, 'to show.'

अदिचम् <i>ddiksham</i>	अदिचाव <i>ddikshāva</i>	अदिचामे <i>ddikshāma</i>	अदिचि <i>ddikshi</i>	अदिचावहि <i>ddikshācāhi</i>	अदिचामहि <i>ddikshāmahī</i>
अदिचस् <i>ddikshas</i>	अदिचतम् <i>ddikshatam</i>	अदिचत <i>ddikshata</i>	अदिचथास् <i>ddikshāthās</i>	अदिचाथाम् <i>ddikshāthām</i>	अदिचध्वम् <i>ddikshadhvam</i>
अदिचत् <i>ddikshat</i>	अदिचताम् <i>ddikshatām</i>	अदिचन् <i>ddikshan</i>	अदिचत <i>ddikshata</i>	अदिचाताम् <i>ddikshātām</i>	अदिचन्त <i>ddikshanta</i>

From दुह् *duh*, 'to milk,' अधुचम् *adhuksam*, अधुचि *adhukshi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST.

अकुविपि, 1st sing. Âtm., etc., 5th form, from कू, 'to cry' (against § 141).

अकुपि, 1st sing. Âtm., 4th form, from कु, 'to cry' (against § 141).

अकाचम्, 1st sing. Par., etc., अकाष्टम्, 2nd dual, etc. (also regularly

अकाचम्, अकाष्टम्), 4th form, from छप्, 'to draw,' which optionally changes आर् to रा.

अगसि, 1st sing. Âtm., अगथास्, 2nd sing., etc., 4th form, from गम्, 'to go,' (also regularly अगसि, अगथास्, etc.).

(अधि) अगोपि, 1st sing. Âtm., etc., 4th form, from गा, 'to go,' but only when the verb is combined with the preposition अधि, and signifies 'to read.'

अगुविपम्, 1st sing. Par., 5th form, from गू } 'to void excrement.'

अगुपम्, 1st sing. Par., 4th form, from गु }

अगूहहि, cf. the following.

अगूहियम्, etc., 5th form, from गूह, 'to cover.' This verb also takes the seventh form अगूचम्, etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural Âtmanepada also the first form, अगूडास्, अगूढः, अगूहहि, अगूहम्, or अगूचथास्, अगूचत, etc.

अग्रहीपम्, etc., 5th form, from ग्रह, 'to take' (cf. § 139, Obs. 1).

अग्रामिपम्, etc., 6th form, from चाय, 'to worship.'

अजागरिषम्, 5th form, from जागृ, 'to wake.'

अदरिद्रिपम्, 5th form, from दरिद्रा, 'to be in distress.'

अदासि, 4th form Âtm., from दी, 'to go to ruin.'

अदियि, 1st sing. Âtm., etc., 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada.

अदिह्वहि, 1st dual Âtm., from दिह्, 'to smear.' This verb takes generally the 7th form, अधिचम्, etc., but, like गृह् (cf. अगृहिर्गम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्वहि, अधिग्ध्वम् or अधिचघास्, etc.

अदीधिपि, 1st sing. Âtm., 5th form, from दीधी, 'to shine.'

अदुह्वहि, 1st dual Âtm., from दुह्, 'to milk.' This verb, like दिह्, takes generally the 7th form, अधुचम्, etc., and in the 2nd and 3rd sing., 1st dual, and 2nd plur. Âtm. also the first form, अदुग्धास् or अधुचघास्, etc.

अद्राचम्, 1st sing. Par., 4th form, from दृन्, 'to see,' which makes रा instead of आद्.

अधियि, 1st sing. Âtm., etc., 4th form, from धा, 'to hold,' and धे 'to drink,' which change their finals to इ in the Âtmanepada.

अधुविपम्, etc., and regularly अधाविपम्, etc., 5th form, from धू, 'to shake.'

अधुपम्, and regularly अधीपम्, 4th form, from धु, 'to stand firm'

अनङ्घि, etc., अनङ्घास्, etc., 4th form Âtm., from नङ्, 'to perish,' which inserts a nasal before its last radical.

अनुविपम् and regularly अवाविपम्, 5th form, from नू and नु, 'to praise.'

अपादि, 3rd sing. Âtm. (properly 3rd sing. of the passive voice, § 166), from पट्, 'to go;' the 1st and 2nd sing., 1st dual, etc., are regular, अयस्मि, 4th form, etc.

अप्यांसिपम्, 6th form Parasmai., अप्यासि, 4th form Âtm., from प्यास्, 'to be exuberant.'

अवोधि, like अपादि, 3rd sing. Âtm. (properly of the passive voice), from वुध्, l. 4, 'to awake;' 1st and 2nd sing., 1st dual, etc., are regular, अभुस्मि, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभार्चम्, अभार्ष्टम्; अभर्चि, or regularly अभर्चि, etc., 4th form, from भज्, 'to fry,' which may optionally change र and रा to अर् and आर्.

अमाङ्गम्, etc., अमाङ्गम्, etc., 4th form, from मज्, 'to dive,' which rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिषम्, 5th form, from मृज्, 'to wipe.'

अमासिषम्, 6th form Parasm., and अमासि, 4th form Âtm., from मि, 'to throw,' or मी, 'to hurt.'

अम्राचम्, etc., अम्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4th form from मृग्, 'to touch,' which may change आर् to रा.

अलासिषम् 6th form Par., and अलासि, 4th form Âtm., or regularly अनेपम्, अलेपि, 4th form, from ली, 'to adhere' (Sch. Pāṇini, VI., 1, 51; cf. Westergaard, Radices).

अलिङ्गि, from लिङ्, 'to lick.' This verb, like दुह्, takes the 7th form, अलिङ्गम्, etc., and in 2nd and 3rd sing., 1st dual, and 2nd plur. Âtm. also the first form, e.g. अलीढास् or अलिङ्ग्यास्, etc.

अवरीयि or अवरीयि, etc., 5th form Âtm., from वृ, 'to select.'

अविजिषम्, 5th form, from विज्, 'to tremble'

अवेचि, 5th form Âtm., from वेचि, 'to go.'

अव्यिषम्, 5th form, from वि, 'to swell.'

अस्त्रि, 4th form Âtm., from स्त्र, 'to stand,' which changes its final to इ in the Âtmanepada.

अस्पाचम्, etc., or regularly अस्पाचम्, etc., 4th form, from स्पृग्, 'to touch,' which may change आर् to रा.

अस्पासिषम्, 6th form Par., from स्पाय्, 'to swell.'

अस्नाचम्, 4th form, from सृज्, 'to abandon,' which changes आर् to रा.

अहसि, अहयास, etc., 4th form Âtm., from हृन्, 'to kill,' which rejects its final.

अधीर्नुविषम्, or regularly अधीर्नुनाविषम्, 5th form Parasmaipada, अधीर्नुविषि, or regularly अधीर्नुनविषि, 5th form Âtm., from ऋन् 'to cover.'

अदासि, 4th form *Ātm.*, from दी, 'to go to ruin.'

अदिपि, 1st sing. *Ātm.*, etc., 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to ह in the *Ātmanepada*.

अदिहृहि, 1st dual *Ātm.*, from दिहृ, 'to smear.' This verb takes generally the 7th form, अधिषम्, etc., but, like गृहृ (cf. अगृह्णिषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the *Ātmanepada* also the first form, अदिष्वास्, अदिष्व, अदिहृहि, अधिगृध्वम् or अधिषयास्, etc.

अदीधियि, 1st sing. *Ātm.*, 5th form, from दीधी, 'to shine.'

अदुहृहि, 1st dual *Ātm.*, from दुहृ, 'to milk.' This verb, like दिहृ, takes generally the 7th form, अधुषम्, etc., and in the 2nd and 3rd sing., 1st dual, and 2nd plur. *Ātm.* also the first form, अदुग्ध्वास् or अधुषयास्, etc.

अद्रावम्, 1st sing. *Par.*, 4th form, from दृम्, 'to see,' which makes रा instead of दृद्.

अधिपि, 1st sing. *Ātm.*, etc., 4th form, from प्ति, 'to hold,' and पि 'to drink,' which change their finals to ह in the *Ātmanepada*.

अधुविषम्, etc., and regularly अपाविषम्, etc., 5th form, from पू, 'to shake.'

अधुषम्, and regularly अधीषम्, 4th form, from पृ, 'to stand firm.'

अनद्दि, etc., अनद्वास्, etc., 4th form *Ātm.*, from नद्, 'to perish,' which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5th form, from नू and नु, 'to praise.'

अपादि, 3rd sing. *Ātm.* (properly 3rd sing. of the passive voice, § 116), from पद्, 'to go;' the 1st and 2nd sing., 1st dual, etc. are regular, अपसि, 4th form, etc.

अपानिषम्, 6th form *Parasma*, अपानि, 4th form *Ātm.*, from पाप्, 'to be exuberant.'

अपीपि, like अपादि, 3rd sing. *Ātm.* (properly of the passive voice), from पुपि, l. 1, 'to awake;' 1st and 2nd sing., 1st dual, etc. are regular, अपुसि, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभार्चम्, अभार्ष्टम्;
अभर्चि, or regularly अभर्शि, etc., 4th form, from भज्, 'to fry,'
which may optionally change र and रा to अर् and आर्.

अमाहम्, etc., अमाह्मम्, etc., 4th form, from मज्, 'to dive,' which
rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिषम्, 5th form, from मृज्, 'to wipe.'

अमासिपम्, 6th form Parasm., and अमासि, 4th form Âtm., from
मि, 'to throw,' or मी, 'to hurt.'

अग्राचम्, etc., अग्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4th form
from मृग्, 'to touch,' which may change आर् to रा.

अलासिपम् 6th form Par., and अलासि, 4th form Âtm., or regularly
अलेपम्, अलेपि, 4th form, from ली, 'to adhere' (Sch. Pāṇini, VI.,
1, 31; cf. Westergaard, Radices).

अलिह्मि, from लिह्, 'to lick.' This verb, like दुह्, takes the
7th form, अलिचम्, etc., and in 2^d and 3^d sing., 1st dual, and 2^d
plur. Âtm. also the first form, e.g. अलीढास् or अलिचयास्, etc.

अवरोपि or अवरिपि, etc., 5th form Âtm., from वृ, 'to select.'

अविजिपम्, 5th form, from विज्, 'to tremble.'

अवेविपि, 5th form Âtm., from वेवी, 'to go.'

अश्चिपम्, 5th form, from श्चि, 'to swell.'

अस्थिपि, 4th form Âtm., from स्था, 'to stand,' which changes its
final to ह् in the Âtmanepada.

अस्पाचम्, etc., or regularly अस्पाचम्, etc., 4th form, from स्पृग्,
'to touch,' which may change आर् to रा.

अस्पासिपम्, 6th form Par., from स्पाय, 'to swell'

अस्त्राचम्, 4th form, from मृज्, 'to abandon,' which changes आर्
to रा.

अहसि, अहयाम्, etc., 4th form Âtm., from हन्, 'to kill,' which
rejects its final.

अीर्णुनाविपम्, or regularly अीर्णुनाविपम्, 5th form Parasmaipada,
अीर्णुनाविपि, or regularly अीर्णुनाविपि, 5th form Âtm., from ऊर्णु
'to cover.'

THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the *first* or *periphrastic future*.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in तृ *tṛi* and implying agency (Nomen agentis). The nominative of the singular ends in ता *tā*, the nominative of the dual in तारौ *tārau*, and the nominative of the plural in तारस् *tāras* (cf. § 233).

In the first and second persons singular, dual, and plural ता *tā* is compounded with the corresponding persons of the present of the verb अस् *as*, 'to be' (cf. 108, p. 83)

The terminations therefore are:—

Parasmaipada.

Ātmanepada

तामि	तासि	तामस	गृहि	तासिहे	तामिहे
<i>tāmi</i>	<i>tāsas</i>	<i>tāmas</i>	<i>tāhe</i>	<i>tāsi ahe</i>	<i>tāmahe</i>
तामि	तासि	तामि	तामि	तासिथे	तामिथे
<i>tāmi</i>	<i>tāsihas</i>	<i>tāsiha</i>	<i>tāhe</i>	<i>tāsi dīhe</i>	<i>tāma dīhe</i>
ता	तारौ	तारस्	ता	तारौ	तारस्
<i>tā</i>	<i>tārau</i>	<i>tāras</i>	<i>tā</i>	<i>tārau</i>	<i>tāras</i>

§ 150. The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb अस् *as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (cf. § 108, p. 83). The terminations of this future therefore are:—

Parasmaipada.

Ātmanepada.

स्यामि	स्यासि	स्यामस	स्ये	स्यासिहे	स्यामिहे
<i>syāmi</i>	<i>syāsas</i>	<i>syāmas</i>	<i>syē</i>	<i>syāsi ahe</i>	<i>syāmahe</i>
स्यामि	स्यासि	स्यामि	स्यामि	स्यासिथे	स्यामिथे
<i>syāmi</i>	<i>syāsihas</i>	<i>syāsiha</i>	<i>syāme</i>	<i>syāsi dīhe</i>	<i>syāma dīhe</i>
स्यति	स्यतौ	स्यन्ति	स्यते	स्यते	स्यन्ति
<i>syāti</i>	<i>syātāu</i>	<i>syānti</i>	<i>syāte</i>	<i>syāte</i>	<i>syānti</i>

§ 151. The ninth verbal form is the *conditional*, properly the imperfect of the future, and formed from the second future quite like the imperfect in the fourth conjugational class from its present. It takes the augment (§ 74, 1) and substitutes the terminations of the imperfect (§ 74, 2) for those of the present, e.g. second future of पच् *pach*, in 1st sing. Par. पक्ष्यामि *pak-shyāmi*, in 2nd पक्ष्यसि *pak-shyāsi*, etc., conditional 1st sing. Par. अपेक्ष्याम *á-pak-shyam*, 2nd अपेक्ष्यस् *á-pak-shyas*, etc. (cf. the paradigms in § 159, with § 80, 2).

§ 152. The tenth and last verbal form is the *precativ*e, which affixes to the crude form the following terminations:—

Parasmaipada.

यांसम् <i>yāsam</i>	यास्य <i>yāsa</i>	यास्य <i>yāsa</i>
यास्य <i>yās</i>	यास्यन् <i>yāstam</i>	यास्य <i>yāsta</i>
यात् <i>yāt</i>	यास्त्यम् <i>yāstām</i>	यास्यस् <i>yāsus</i>

Ātmanepada.

सीय <i>sīyá</i>	सीवहि <i>sīvāhi</i>	सीमहि <i>sīmāhi</i>
सीयास् <i>sīyāst</i>	सीयास्त्यम् <i>sīyāstām</i>	सीध्वम् <i>sīdhvam</i>
		(सीद्धम् <i>sīddham</i> , cf. § 153)
सीष्ट <i>sīshṭā</i>	सीयास्त्यम् <i>sīyāstām</i>	सीरन् <i>sīrān</i>

§ 153. The initial स *s* of the terminations of the second future and of the Ātmanepada of the precativ undergoes the changes prescribed in § 17.

The termination of the second person plural Ātmanepada of the precativ, सीध्वम् *sīdhvam*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ *ā* and इ *i*, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīddham*, e.g. 4th aorist अनेद्धम् *anēddham*, precativ नेषोद्धम् *neṣōddham*, 5th aorist अलविध्वम् *alaviḍhvam*, or अलविद्धम् *alaviḍḍham*.

vidhvam, precative लविषीध्वम् *lavishīdhvam*, or लविषीद्धम् *lavishīddhvam*.

§ 154. Primitive verbs ending in आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the *Ātmanepada* of the precative immediately to the base. Primitive verbs ending in क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऋ *ṛ* may interpose इ *i* or ई *ī*, except in the precative, where the इ *i* is absolute, e.g. from दा *dā*, 'to give,' 1st sing. of the first future Par. दातासि *dā-tāsmi*; from जि *ji*, 'to conquer,' जेतासि *je-tāsmi* (§ 156); from झी *mlai*, स्नातासि *mlā-tāsmi* (§ 155); but from भू *bhū*, 'to become,' भवितासि *bhav-i-tāsmi* (§ 156); from जृ *jṛ*, 'to grow old,' जरितासि *jar-i-tāsmi*, or जरीतासि *jar-i-tāsmi* (§ 156); from पत *pat*, 'to fall,' पतितासि *pat-i-tāsmi*; likewise in the second future दास्यामि *dā-syāmi*, जेष्यामि *je-shyāmi*, स्नास्यामि *mlā-syāmi*, भविष्यामि *bhav-i-shyāmi*, जरिष्यामि *jar-i-shyāmi*, or जरीष्यामि *jar-i-shyāmi*, पतिष्यामि *pat-i-shyāmi*.

Exc. 1. Verbs ending in ऋ *ṛ* insert इ *i* before the terminations of the second future, e.g. ह *hr*, करिष्यामि *kar-i-shyāmi*.

Exc. 2. After the final ऋ *ṛ* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the *Ātmanepada* of the precative, e.g. धृ *dhṛ*, धरिषीय *dhṛ-i-shīyā*, or धृषीय *dhṛ-i-shīyā*. Verbs ending in ऋ *ṛ* may optionally omit the इ *i* and change ऋ *ṛ* to ई *ī*, or ऊ *ū*, if it is preceded by labials or व *v*, e.g. स्तृ *stṛ*, either स्तरिषीय *star-i-shīyā* or स्तीषीय *stīr-shīyā*; पृ *pṛ*, either पृरिषीय *par-i-shīyā* or पूषीय *pūr-shīyā*.

For other exceptions, especially the verbs with final consonant which do not take इ *i*, see my 'Kurze Grammatik,' § 253, and my 'Vollständige Grammatik,' §§ 155, 156.

§ 155. Final ए *e*, ऐ *ai*, and ओ *o* are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' 1st sing. of the first future Par. धातासि *dhā-tāsmi*, क्षी *ksī*, 'to sharpen,' शातासि *śā-tāsmi*.

The derivative verbs ending in अ *a* reject their final before इ *i*, and the rules given in § 56, 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध् *budh*, in the first future बोधयितासि *bodhay-i-tāsmi*, बेभिद्य *bebhidya*, frequentative of भिद् *bhid*, 1st sing. of the first future Âtm. बेभिदिताहि *bebhid-i-tāhe*, but from the denominative नमस्य *namasya* either नमस्यितासि *namasy-i-tāsmi*, or नमसितासि *namas-i-tāsmi*.

§ 156. In the first and second future and the Âtmanepada of the precative final इ *i* and ई *ī* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*, final उ *u* to ओ *o*, or, if इ *i* is inserted, to अव् *av*, final ऋ *ṛi* to अर् *ar* (guna), e.g. जि *ji*, जितासि *je-tāsmi*, जियामि *je-shyāmi*, जियोय *je-shyāy*, but from श्वि *śvi*, 'to swell,' which takes इ *i*, श्वयितासि *śvay-i-tāsmi*; स्तु *stu*, 'to praise,' स्तोतासि *sto-tāsmi*, etc.; but क्षु *kshu*, क्ष्वितासि *kshar-i-tāsmi*; भू *bhū*, भवित्तासि *bhav-i-tāsmi*; कृ *kṛi*, कर्त्तासि *kar-tāsmi*, करिष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 156, Exc. 2); कृ *kṛi*, कर्त्तासि *kar-i-tāsmi*, or कर्त्तासि *kar-i-tāsmi* (cf. § 154 and 156, Exc. 2).

Penultimate इ *i*, उ *u*, and ऋ *ṛi*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guna); ऋ *ṛi* is changed to ईर् *īr*, e.g. क्षिद् *kshvid*, 'to sound inarticulately,' क्षिदितासि *kshvid-i-tāsmi*, क्षिदिष्यामि *kshvid-i-shyāmi*, क्षिदिष्योय *kshvid-i-shyāy*; बुध् *budh*, बोधितासि *bodh-i-tāsmi*; पृच् *pṛich*, 'to mix,' पृचितासि *parch-i-tāsmi*; स्त्रिह् *strīh*, 'to hurt,' स्त्रिहितासि *stīrh-i-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितास्मि *kuch-i-tāsmi*, गुतास्मि *gu-tāsmi*, गुवितास्मि *guy-i-tāsmi*,
बुबोधिषितास्मि *bubodhish-i-tāsmi*, बेभिद्ताहे *bebhid-i-tāhe*.

Exc. 2. In the *Ātmanepada* of the precativē, when *र* *r* is not inserted, final च *ri* and penultimate र *i*, उ *u*, च *ri* are left unchanged, and च *ri*, when preceded by labials or व *v*, is changed to ऊर् *rī*, or, if preceded by other consonants to ईर् *īr*, e.g. छ *kri*, छपीय *kri-shīyā*; चिप *kship*, 'to throw,' चिषीय *kship-sīyā*; पू *pri*, 'to fill,' पूषीय *pūr-shīyā* (or परिषीय *par-i-shīyā*); कृ *kri*, कृषीय *kīr-shīyā* (or करिषीय *kar-i-shīyā*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow :

1. Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गन् *gan*, गन्तास्मि *gan-tāsmi*; § 96, 3 e.g. भिद् *bhid*, भेत्तास्मि *bhet-tāsmi*; रुध् *krud*, क्रोधाग्निं *krōḍ-dhāsmi*; § 98, 1, युज् *yuj*, योक्तास्मि *yok-tāsmi*; § 98, 2, प्रच्छ् *prachh*, प्रष्टास्मि *prash-tāsmi*; § 98, 3, लिह् *lih*, लेढास्मि *ledhāsmi*; but दुह् *duh*, दोग्धास्मि *dog-dhāsmi*; § 102, द्रुह् *druh*, द्रोढास्मि *droḍdhāsmi*, or द्रोग्धास्मि *drog-dhāsmi* (also with inserted र *r*, द्रोहितास्मि *droh-i-tāsmi*); नह् *nah*, नडास्मि *nad-dhāsmi*; भ्रज् *bhraj*, भ्रष्टास्मि *bhrash-tāsmi*; वह् *vah*, वोढास्मि *rodhāsmi*.

2. Before the initial स् *s* of the second future and the *Ātmanepada* of the precativē the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्स्यामि *bhet-syāmi*, भित्तीयं *bhit-sīyā*; § 96, 4, बुध् *budh*, I. 4, *Ātm.* भोत्स्ये *bhot-syē*, भुत्सीय *bhut-sīyā*; § 97, 1, युज् *yuj*, योत्स्यामि *yok-shyāmi*, युत्सीय *yuk-shīyā*; लिह् *lih*, लेत्स्यामि *lek-shyāmi*, लित्सीय *lik-shīyā*; दुह् *duh*, धोत्स्यामि *dhok-shyāmi*, धुत्सीय *dhuk-shīyā*; § 97, 2, मन् *man*, I. 4, *Ātm.* मत्स्ये *man-syē*, मत्सीय *man-sīyā*.—A final स् *s* becomes त् *t*, e.g. वस् *ras*, 'to dwell,' वत्स्यामि *rat-syāmi*, वत्सीय *rat-sīyā*.

§ 158. In the Parasmaipada of the precativè final *ri* and *u* of the verb are lengthened, final *अ ri* become *रि ri*, and, when preceded by a compound consonant, *अर ar*; *अ u* become *इर ir*, and when preceded by labials or *व v*, *ऊर ūr*; final *ऐ ai* and *ओ o* are generally changed to *आ ā*. In some verbs however these diphthongs as well as *आ ā*, must or may be changed to *ए e* (cf. my 'Kurze Grammatik,' § 316, Bem.), e.g. *श्रि cri*, *श्रीयासम् cri-yāsam*; *स्तु stu*, 'to praise,' *सूयासम् stū-yāsam*; *ह kri*, *क्रियासम् kri-yāsam*; *स्मृ smri*, 'to recollect,' *स्मर्यासम् smar-yāsam*; *सृ stri*, *स्रीर्यासम् stīr-yāsam*; *पृ pri*, *पूर्यासम् pūr-yāsam*; *दे dai*, 'to purify,' *दायासम् dai-yāsam*; but *दा dā*, 'to give,' *दे de*, 'to protect,' and *दो do*, 'to cut,' make *देयासम् de-yāsam*; *धि dhi*, 'to think,' optionally *ध्यायासम् dhyā-yāsam* or *धियासम् dhye-yāsam*.

इ i and *उ u*, when preceding a radical *र r* or *व v*, are lengthened (cf. § 18), e.g. *हृर hūr*, 'to sound,' *हूर्यासम् hūr-yāsam*; *दिव dir*, *दीव्यासम् dīr-yāsam*.

Some verbs, enumerated in my 'Voll-stündige Grammatik,' § 154, 2, 2, reject their penultimate nasal, e.g. *दं दām*, 'to bite,' *दंयासम् daç-yāsam*.

The verbs ending in *अय aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in *अय aya*, reject these two syllables, e.g. *बोधय bodh-aya*, *बोधासम् bodh-yāsam*.

A final *अ a* is rejected, e.g. *बुबोधय bubodhisha*, desiderative of *बुध budh*, *बुबोधियासम् bubodhish-yāsam*; the denominative derived by the affix *य ya* reject it, when preceded by a consonant, e.g. *नमस्य namasya*, *नमस्यासम् namat-yāsam*.

Atmanepada.—

SECOND FUTURE

.. Pacasmalpada.

CONDITIONAL

आर्कटिक डिप्लोमस or

1

ci

19

PRAGATI.

Parasmaipada.

नीयासम्
nīyāsam
'Pray I may lead'

नीयात्
nīyāt

नीयात
nīyāt

नीयास्
nīyāṣ

नीयासम्
nīyāsam

नीयासां
nīyāṣāṃ

नीयास
nīyāṣ

नीयास
nīyāṣ

नीयासु
nīyāṣu

क्रियासम्
krīyāsam

क्रियासं
krīyāsaṃ

क्रियात्
krīyāt

क्रियात
krīyāt

क्रियासम्
krīyāsam

क्रियासां
krīyāṣāṃ

क्रियासं
krīyāsaṃ

क्रियासु
krīyāṣu

क्रियासं
krīyāsaṃ

Ātmanepada.

नेयीय
nēyīy
'Pray I may lead'

नेयीष्य
nēyīṣy

नेयीष्ट
nēyīṣṭ

नेयीवहि
nēyīvahi

नेयीयास्याम्
nēyīyāṣyām

नेयीयासां
nēyīyāṣāṃ

नेयीमहि
nēyīmahi

नेयीदुम्
nēyīdum

नेयीरन्
nēyīran

क्नेदिपीय or
kñedīpīy

क्नेत्सीय
kñetśīy

क्नेदिपीष्य or
kñedīpīṣy

क्नेत्सीष्य
kñetśīṣy

क्नेदिपीष्ट or
kñedīpīṣṭ

क्नेत्सीष्ट
kñetśīṣṭ

क्नेदिपीवहि or
kñedīpīvahi

क्नेत्सीवहि
kñetśīvahi

क्नेदिपीयास्याम् or
kñedīpīyāṣyām

क्नेत्सीयास्याम्
kñetśīyāṣyām

क्नेदिपीयासां or
kñedīpīyāṣāṃ

क्नेत्सीयासां
kñetśīyāṣāṃ

क्नेदिपीमहि or
kñedīpīmahi

क्नेत्सीमहि
kñetśīmahi

क्नेदिपीधम् or
kñedīpīdhm

क्नेत्सीधम्
kñetśīdhm

क्नेदिपीरन् or
kñedīpīran

क्नेत्सीरन्
kñetśīran

In the same way are inflected the forms mentioned in §§ 154-58.

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST VERBAL FORMS (FUTURE I. AND II., CONDITIONAL, AND PRECATIVE).

अयासम्, precative Parasmaipada, from अ, 'to go.'
 इयासम्, " " " यज्, 'to sacrifice.'
 हयासम्, " " " ह 'to go,' but only when preceded by a preposition, else regularly इयासम्.

उयासम्, precative Parasmaipada, from वच्, 'to speak.'
 उयासम्, " " " वद्, 'to speak.'
 उयासम्, " " " वप्, 'to sow.'
 उयासम्, " " " वम्, 'to wish.'
 उयासम्, " " " वस्, 'to dwell.'
 उयासम्, " " " वह्, 'to bear,' and,

when preceded by prepositions, also from ऊह्, 'to reason.'
 ऊयासम्, precative Parasmaipada, from वे, 'to weave.'
 ऊर्णवितासि or ऊर्णवितासि, etc., fut. I.; ऊर्णविष्यामि or ऊर्णविष्यामि, fut. II.; ऊर्णविष्यम् or ऊर्णविष्यम्, conditional; ऊर्णविषीय or ऊर्णविषीय, Âtmanepada of the precative, from ऊर्ण 'to cover.'
 अतीयिताहे or अतीयिताहे, future I.; अतीयिये or अतीयिये, fut. II.; अतीयिये or अतीयिये, conditional; अतीयिषीय or अतीयिषीय, precative, from अत् Âtm. 'to blame.'

कामयिताहे or कामयिताहे, future I.; कामयिये or कामयिये, future II.; कामयिये or कामयिये, conditional; कामयिषीय or कामयिषीय, precative, from कम् Âtm. 'to love.'

कुताहे, कुये, अकुये, कुषीय, from कु Âtm. 'to cry' (contrary to § 156).
 कुविताहे, कुविये, अकुविये, कुविषीय, from कू Âtm. 'to cry' (contrary to § 156).

कृष्यासि, or regularly कर्ष्यासि, कृष्यामि or कर्ष्यामि, अकृष्याम् or अकृष्याम्, from कृप्, 'to draw' (cf. § 148), with र optionally instead of अर् (§ 156).

सवितासि, सविष्यामि, असविष्यम्, सविषीय, from सु, 'to sneeze' (contrary to § 154).

क्षणावितास्मि, क्षणाविष्यामि, अक्षणाविष्यम्, क्षणाविषीय, from कृणु, 'to sharpen' (contrary to § 154).

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig.'

गसीय, or regularly गसीय, precative Âtman., from गम्, 'to go.'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु { 'to void excre-
ment' (con-
trary to § 156).

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, घोक्ष्यामि, अघोक्ष्यम्, घुषीय), from गुह्, 'to hide.'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf. ग्रहीतास्मि.

गेयासम्, precative Parasmaipada, from गे, 'to sing' (cf. § 158).

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I.; गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II.; अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्याम्, conditional; गोपायासम् or गुष्यासम्, precative Parasm.; गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtman., from गुप्, 'to protect.'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf. गृह्यासम्.

घातास्मि, घास्यामि, अघास्यम्, घासीय, from घाय्, 'to worship.'

जायासम्, or regularly जन्यासम्, precative Parasm., from जन्, 'to bring forth.'

जीयासम्, precative Parasm., from ज्वा, 'to become gold,' and from ज्यो, 'to restrain.'

डयिताहे, डयिष्ये, अडयिष्ये, डयिषीय, from डो, Âtman., 'to fly' (contrary to § 154).

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 151).

दाताहे, दास्ये, अदास्ये, दासीय, from दा, Âtman., 'to go to ruin' (of course also from दा, दै, दो).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman., 'to shine.'

देयासम्, precativè Parasm., from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'

द्रष्टासि, द्रक्ष्यामि, अद्रक्ष्यम्, from दृग्, 'to see,' with र instead of of अर् (§ 156).

धुवितासि and regularly धवितासि, धुविष्यामि and regularly धविष्यामि, अधुविष्यम् or अधविष्यम्, धुविषीय or धुविषीय, from धू, 'to shake.'

धूपायितासि or धूपितासि, धूपायिष्यामि or धूपिष्यामि, अधूपायिष्यम्, or अधूपिष्यम्, धूपाय्यासम् or धूप्यासम्, धूपायिषीय or धूपिषीय, from धूपे, 'to fumigate.'

धेयासम्, precativè Parasm., from धा, 'to hold,' and धे, 'to drink.'

धृतासि or regularly ध्रोतासि, ध्रुष्यामि or ध्रोष्यामि, अध्रुष्यम् or अध्रोष्यम्, ध्रुषीय or ध्रोषीय, from धृ, 'to stand firm.'

नष्टासि, नष्ट्यामि, अनष्ट्यम्, नष्टीय, from नग्, 'to perish.'

नुवितासि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नु 'to praise' (contrary to § 154).

नुवितासि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नू, 'to praise' (contrary to § 156).

पणायितासि or पणितासि (?) according to other grammarians & Ātmanepada only पणायिताहे or पणिताहे), पणायिष्यामि or पणिष्यामि (?) पणायिष्ये or पणिष्ये only), पणाय्यासम् or पण्यासम् (?), पणायिषीय or पणिषीय, from पण्, 'to praise.'

पनायितर्षसि or पनितार्षसि (?) according to other grammarians & Ātmanepada only, etc., quite as the preceding, only with न् instead of ण्), from पन्, 'to praise.'

पृच्छासम्, precativè Parasmaipada, from प्रच्छ्, 'to ask.'

पेयासम्, precativè Parasmaipada, from पा, 'to drink.'

प्याताहे, प्यास्ते, अप्यास्ते, प्यासीय, from प्याय् Ātm., 'to be exuberant.'

भर्ष्टासि, or regularly भष्टासि, भर्ष्ट्यामि or भष्ट्यामि, अभर्ष्ट्यम् or अभर्ष्ट्यम्, भर्ष्टीय or भर्ष्टीय, from भञ्ज्, 'to fry.'

मङ्गासि, मङ्ग्यामि, अमङ्ग्यम्, मङ्गीय, from मञ्ज्, 'to dive.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मी, 'to measure,' and मे, 'to barter').

मार्ष्टास्मि or मार्जितास्मि, मार्च्यामि or मार्जिष्यामि, अमार्च्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृज्जीय), from मृज्, 'to wipe.'

मेयासम्, precativè Parasmaipada, from मा, 'to measure,' and मे, 'to barter.'

मृष्टास्मि or regularly मर्ष्टास्मि, मृच्यामि or मर्च्यामि, अमृच्यम् or अमर्च्यम्, from मृज्, 'to touch,' with र optionally instead of अरु.

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154).

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154).

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लास्ये, or लेष्यामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय, or लेषीय, from ली, 'to adhere;' but लीयासम् regularly (Sch. Pāṇini, VI. 1, 51; cf. Westergaard, Radices).

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select.'

विद्यासम्, precativè Parasmaipada from व्यच्, 'to deceive.'

विच्छादितास्मि or विच्छितास्मि, विच्छायिष्यामि or विच्छिष्यामि, अविच्छायिष्यम् or अविच्छिष्यम्, विच्छायिषीय or विच्छिषीय, from विच्छ्, 'to go.'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble.'

विधासम्, precativè Parasmaipada, from व्यध्, 'to pierce.'

वीयासम्, precativè Parasmaipada, from वी, 'to cover.'

वृद्धासम्, precativè Parasmaipada, from व्रश्, 'to tear.'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm. 'to go.'

वोदास्मि, future I., from वह्, 'to bear.'

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी, Âtm., 'to lie down' (contrary to § 154).

श्रियासम्, precativè Parasmaipada, from शास्, 'to instruct.'
 श्रूयासम्, precativè Parasmaipada, from श्रि, 'to swell.'
 अयितासि, अयिष्यामि, अयिष्यम्, अयिषीय, from अयि, 'to go'
 (contrary to § 154).

सायासम्, or regularly सन्यासम्, precativè Parasmaipada, from
 सन्, 'to obtain.'

सुष्यासम्, precativè Parasmaipada, from स्वप्, 'to sleep.'

सेयासम्, precativè Parasmaipada, from से, 'to waste,' and सो,
 to destroy.'

सोढासि, future I., from सह्, 'to bear.'

स्तेयासम्, precativè Parasmaipada, from स्था, 'to stand.'

स्रवितासि, स्रविष्यामि, अस्रविष्यम्, स्रविषीय, from स्रु, 'to flow'
 (contrary to § 154).

स्पर्शासि, or regularly स्पर्ष्टासि, स्पर्श्यामि or स्पर्श्यामि, अस्पर्श्याम् or
 अस्पर्श्याम्, from स्पृग्, 'to touch.'

स्फाताहे, स्फास्ये, अस्फास्ये, स्फासीय, from स्फाय्, 'to swell.'

सप्तासि, or regularly सप्तासि, सप्स्यामि or सप्स्यामि, असप्स्याम् or
 असप्स्याम्, from सृग्, 'to go.'

संष्टासि, सत्स्यामि, असत्स्याम्, from सृज्, 'to abandon.'

हयासम्, precativè Parasmaipada, from ह्वे, 'to call.'

हियासम्, precativè Parasmaipada, from हा, 'to leave.'

II. PASSIVE VOICE.

I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are
 formed:—

1. By affixing य *yá* to the verb, e.g. दृग् *drig*, 'to see,' दृष्य
drigya, 'to be seen.'

2. By conjugating this base in the *Ātmanepada* according to
 the analogy of the *Ātmanepada* of the fourth conjugational class
 (§ 80, 2), from which it only differs in regard to the accent.

PRESENT.			IMPERFECT.		
दृश्ये	दृश्यावहे	दृश्यामहे	अदृश्ये	अदृश्यावहि	अदृश्यामहि
<i>dr̥śyē</i>	<i>dr̥śyāvāhe</i>	<i>dr̥śyāmāhe</i>	<i>ad̥r̥śyē</i>	<i>ad̥r̥śyāvāhi</i>	<i>ad̥r̥śyāmāhi</i>
'I am seen'			'I was seen'		
दृश्यसे	दृश्येथ	दृश्यध्वं	अदृश्यथास्	अदृश्येथाम्	अदृश्यध्वम्
<i>dr̥śyase</i>	<i>dr̥śyētha</i>	<i>dr̥śyadhvaṃ</i>	<i>ad̥r̥śyathās</i>	<i>ad̥r̥śyēthām</i>	<i>ad̥r̥śyadhvam</i>
दृश्यते	दृश्येते	दृश्यन्ते	अदृश्यत	अदृश्येताम्	अदृश्यन्त
<i>dr̥śyāte</i>	<i>dr̥śyēte</i>	<i>dr̥śyānte</i>	<i>ad̥r̥śyata</i>	<i>ad̥r̥śyētām</i>	<i>ad̥r̥śyānta</i>
IMPERATIVE.			POTENTIAL.		
दृश्ये	दृश्यावहे	दृश्यामहे	दृश्येय	दृश्येवहि	दृश्येमहि
<i>dr̥śyē</i>	<i>dr̥śyāvāhai</i>	<i>dr̥śyāmāhai</i>	<i>dr̥śyēya</i>	<i>dr̥śyēvāhi</i>	<i>dr̥śyēmāhi</i>
'May I be seen'			'I may be seen'		
दृश्यस्व	दृश्येथाम्	दृश्यध्वम्	दृश्येथास्	दृश्येथाम्	दृश्यध्वम्
<i>dr̥śyatsva</i>	<i>dr̥śyēthām</i>	<i>dr̥śyadhvam</i>	<i>dr̥śyēthās</i>	<i>dr̥śyēthām</i>	<i>dr̥śyadhvam</i>
दृश्यताम्	दृश्येताम्	दृश्यन्ताम्	दृश्येत	दृश्येताताम्	दृश्येन्
<i>dr̥śyātām</i>	<i>dr̥śyētām</i>	<i>dr̥śyāntām</i>	<i>dr̥śyeta</i>	<i>dr̥śyētātām</i>	<i>dr̥śyēn</i>

§ 152. The final letters of the verb undergo the same changes before the affix य *ya*, as before the य *ya* of the terminations of the precative Parasmaipada, except that final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *ā*, never to ए *e*; e.g. (cf. § 158) श्रिये *śriyē*, स्तुये *stūyē*, क्रिये *kriyē*, स्मर्ये *smaryē*, स्तोर्ये *stōryē*, पूर्ये *pūryē*, दार्ये *dāryē*, from दे *dui*, 'to purify'; धार्ये *dhyāryē*, from धी *dhi*; कूर्ये *kūryē*, दीर्ये *dīryē*, दृश्ये *dr̥śyē*, बोधे *bodhyē*, बुबोधिष्ये *bubodhiṣhyē*; add from लोलूय *lolūyn*, second frequentative of लू *lū*, 'to cut,' लोलूय्ये *lolūyyē*, नमस्ये *namasyē*, and in the same way from बेभिद्य *bēbhidyā*, second frequentative of भिद् *bhid*, बेभिद्ये *bēbhidyē*.

§ 153. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precatives Parasmaipada in § 150).

अयं from अ, 'to go.'

इयि from यज्, 'to sacrifice.'

उयि from वच्, 'to speak.'

उवे from वद्, 'to speak.'

उवे from वप्, 'to sow.'

उमि from वप्, 'to desire.'

उद्ये from वस, 'to dwell.'
 उह्ये from वह, 'to bear,' and,
 when preceded by preposi-
 tions, also from ऊह, 'to
 reason.'
 ऊये from वे, 'to weave.'
 अतोये or अत्ये from अत 'to
 blame.'
 काम्ये or कस्ये from कम्, 'to
 love.'
 खाये or खन्ये from खन्, 'to dig.'
 गृह्ये from ग्रह, 'to take.'
 गीये from गे, 'to sing.'
 गोपाये or गुप्ये from गुप् 'to
 protect.'
 आये or ज्ञये from जन्, 'to bring
 forth.'
 अीये from ऽया, 'to become old,'
 and ऽयो, 'to restrain.'
 दरिद्र्ये from दरिद्रा, 'to be
 poor.'
 दीप्ये from दीधी, 'to shine.'
 दीये from दा, 'to give,' दे, 'to
 protect,' and दो, 'to cut.'
 धीये from धा, 'to hold,' and धे,
 'to drink.'

धूपाये or धूये from धूप, 'to
 fumigate.'
 पणाये or पण्ये from पण् } 'to
 पनाये or पन्ये from पन् } praise.'
 पीये from पा, 'to drink.'
 पूक्ये from प्रक, 'to ask.'
 भूज्ये from भज्ज, 'to fry.'
 मीये from मा, 'to measure,' and
 मे, 'to barter.'
 विच्ये from वच, 'to deceive.'
 विच्छाये or विच्छ्ये from विच्छ
 'to go.'
 विध्ये from व्यध, 'to pierce.'
 वीये from व्ये, 'to cover.'
 दृष्ये from व्रय, 'to tear.'
 वेद्ये from वेधी, 'to go.'
 श्ये from शी, 'to lie.'
 शिष्ये from शास्, 'to instruct.'
 शूये from श्वि, 'to swell.'
 साये or सन्ये from सन्, 'to obtain.'
 सीये from से, 'to waste,' and सो
 'to destroy.'
 सुष्ये from स्वप्, 'to sleep.'
 स्तीये from स्था, 'to stand.'
 ह्रीये from हा, 'to leave.'
 ह्ये from ह्वे, 'to call.'

II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the Âtmanepada. Thus in the reduplicated perfect of the passive दा makes ददे, शि शिष्ये, की चिक्रिये, etc., cf. § 117; वच् ऊचे, cf. § 118; in the periphrastic perfect हृद् makes हृद्वा वंके (cf. § 123).

In the aorist सिच् makes असिचि (§ 134), अशिचि (§ 135), पाठय, when reflective (Exc. 1 to § 166), अपीयते (§ 136, IV., 1), नी अनेपि (§ 142), लू अलविपि (§ 143), दिग् अदिचि (§ 147).

In the first future नी makes नेताहं, क्तिद् क्तेदिताहं or क्तेत्ताहं; in the second future नेष्ये, क्तेद्विष्ये or क्तेत्स्ये; in the conditional अनेष्ये, अक्तेद्विष्ये or अक्तेत्स्ये; in the precative नेषीय, क्तेद्विषीय or क्तेत्सीय (§ 159).

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू bhū and अस् as, as well as छ (§§ 123, 164), take the terminations of the Âtmanepada.

PARADIGM.

or, आसे

or बभूवे

चक्षे

chakṣe

āsa

babhūve

चक्षपे

chakṣape

आसिपे

āsape

बभूविपे

babhūvipape

चक्षि

chakṣi

आसे

āsa

बभूवे

babhūve

चक्षवहे

chakṣavaha

आसिवहे

āsivaha

बभूविषहे

babhūviṣavaha

चक्षाथे

chakṣāthe

आसाथे

āsāthe

बभूवाथे

babhūvāthe

चक्षाते

chakṣāte

आमाते

āmāte

बभूवाते

babhūvāte

चक्षमहे

chakṣamāhe

आसिमहे

āsimahe

बभूविमहे

babhūvimāhe

चक्षिद्

chakṣiddhe

आसिध्वे

āsiddhe

बभूविध्वे or बभूविद्

babhūvidhve or babhūvid

चक्षिरे

chakṣire

आसिरे

āsire

बभूविरे

babhūvire

छादयां
chhādayān

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination ह्, before which the final and penultimate letters of the base undergo the following changes:

1. Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *á*, after which as well as after an original final, आ *á*, य *y* is inserted, e.g. दा *dá*, 'to give,' दे *de*, 'to protect,' दि *dai*, 'to purify,' and दो *do*, 'to cut,' make अदायि *á-dá-y-i*.

2. A final इ *i*, or ई *í*, is changed to आय *áy*, e.g. जि *ji*, 'to conquer,' अजायि *á-jáy-i*; नी *ní*, 'to lead,' अनायि *á-náy-i*.

3. A final उ *u*, or ऊ *ú*, is changed to आव् *áv*, e.g. नु *nu*, or नू *nú*, 'to praise,' अनावि *á-náv-i*.

4. Final च *ri* and च् *rí* become आर् *ár*, e.g. छ *hri*, 'to make,' क् *hri*, 'to throw,' अकारि *á-kár-i*.

5. A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत *pat*, 'to fall,' अपाति *a-pát-i*. There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, e.g. झम्, 'to be sad,' अलमि.

6. Penultimate इ *i*, उ *u*, and च *ri*, followed by a single consonant, are changed to ए *e*, ओ *o*, and अर् *ar* (guna), e.g. छिद् *chhid*, 'to cut,' अच्छेदि *a-chchhed-i*; तुद् *tud*, 'to strike,' अतोदि *a-tod-i*; दृग् *driḡ*, 'to see,' अदर्शि *a-darṣ-i*.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or च of verbs ending in the affix य preceded by a consonant (cf. 8).

7. Penultimate च् *rí* becomes ईर् *ír*, e.g. स्तृह् *stírh*, अस्तीर्हि *a-stírh-i*.

8. Final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध् *budh*, अबुबोधिषि *a-bubodhish-i*; लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix, follow the rule given in § 56, 3, e.g. वेमिद्य अवेमिदि, नमस्य अनमसि or अनमसि.

9. Derivative verbs ending in अय *aya*, i.e., the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e.g. बोधय *bodhaya* अबोधि *a-bodh-i*, दापय अदापि *a-dáp-i*.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally *e.g.* कृमय, causal of कृम, अकृमि or अकृमि (cf. 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेपि <i>aneshi</i> , 'I was lead'	अनेष्वहि <i>aneshwahi</i> , etc., as § 142 <i>Ātman</i> .	अनेष्वहि
अनेषास् <i>aneshāś</i>	अनेषायाम्	अनेद्वम्
अनेयि <i>andya</i>	अनेपाताम्	अनेपत

Exceptions to § 166:—

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the *Ātmanepada* of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, *e.g.* भावय, causal of भू, 'to become,' in the 1st sing. अभावयिषि *ā-bhāvay-ishi* or अभाविषि *ā-bhāv-ishi*; in the 2nd अभावयिषास् or अभाविषास्; but in the 3rd, according to § 166, 9, अभावि only, in the 1st dual अभावयिष्वहि or अभाविष्वहि, etc.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (cf. § 166, 9); *e.g.* from कृमय, causal of कृम, in the 1st sing. अकृमयिषि, or अकृमिषि, or अकृमयिषि, or अकृमिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the *Ātmanepada* instead of that of the passive (cf. my V. G. § 879), *e.g.* अग्निय, 'to go,' अग्निश्रियत (cf. § 164), not अग्नयि, but in the sense of a real passive only अग्नयि.

3. *ALPHABETICAL LIST OF SOME ANOMALIES.

अकमिषि or अकमिषि or अकमयिषि, 1st person singular (fifth form of the aorist), अकमि, 3rd person singular of कम्, 'to love,'

when reꝓ passive, but अचकुमे, 1st sing. (third form of the aorist),
अचकमतु, 3rd sing., when reflective (cf. Except.^o 1).

अकान्दि or regularly अकन्दि, third person singular of कन्द्य,
causal of कन्द, 'to call.'

अक्रमि from क्रम्, 'to go.'

अक्रान्दि or regularly अकन्दि, from कन्द्य, causal of कन्द 'to call.'

अक्लमि from क्लम्, 'to be sad.'

अक्लान्दि or regularly अकन्दि from क्लन्द्य, causal of क्लन्द, 'to call.'

अचपि or अचापि from चपय, causal of चि, 'to decrease,' (§ 60).

अचमि from चम्, 'to bear.'

अचाज्जि or अचज्जि from चज्जय, causal of चज्ज, 'to give,' 'to go.'

अख्याग्नि (fourth form of the aorist), but, when reflective, अख्ये
(second form of the aorist), from ख्या, 'to speak.'

अगूहि, third person singular, from गृह् 'to cover.'

अगोपायि or अगोपि from गुप, 'to protect.'

अग्लपि or अग्लापि from ग्लापय or ग्लपय, causal of ग्ली, 'to become
exhausted' (§ 60).

अघानि from हन्, 'to kill.'

अचमि, but, when preceded by the preposition आ, अचामि, from
चम्, 'to eat.'

अच्छमि from छम्, 'to eat.'

अजनि from जग्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजमि from जम्, 'to yawn.'

अजरि or अजारि from जरय, causal of जृ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञपय or ज्ञापय, causal of ज्ञा, 'to know'
(§ 60).

अज्जमि from ज्जम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tamé.'

अदरि or अदारि from दरय, causal of दृ, 'to burst' (§ 60).

अदाचि or अदचि from दचय, causal of दच्, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोपि (1st sing. of the fourth form of the aorist), but, when
 reflexive, अद्रुद्रुवे (third form of the aorist), from द्रु, 'to run.'
 अधूपायि or अधूपि, third singular from धूप, 'to fumigate.'
 अनरि or अनारि from नरय, causal of नृ, 'to lead.'
 अपणायि or अपाणि from पण् } 'to praise.'
 अपनायि or अपानि from पन् }
 अभाञ्जि or अभञ्जि from भञ्ज, 'to break.'
 अमार्जि from मृज्, 'to wipe.'
 अयामि or अयमि from यमय, causal of यम्, 'to restrain.'
 अरन्धि from रध्, 'to hurt.'
 अरन्धि from रम्, 'to desire vehemently.'
 अराञ्जि or अरञ्जि from रज्, 'to colour.'
 अलम्भि from लभ्, 'to obtain.'
 अविच्छायि or अविच्छि from विष्, 'to go.'
 अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to
 cease.'

अत्रायि or अत्रापि from त्रापय or त्रपय, causal of त्रा, त्रि 'to cook'
 (§ 60).

अत्रयिपि (first pers. sing. of the fifth form of the aorist), but,
 when reflexive, अत्रियिपे (third form), from त्रि, 'to go.'

अत्रयिपि and, when reflexive, अत्रियिपे, from त्रि, 'to swell'

असमि, third singular, from सम् } 'to be unconfused.'

अस्मि from स्म

अस्त्रायि or अस्त्रापि from स्त्रापय or स्त्रपय, causal of स्त्रा, 'to bathe'

(§ 60).

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect'

(§ 60).

अस्ममि from स्म, 'to sound.'

अस्रोपि (1st sing. of the fourth form of the aorist), but, when
 reflexive, अस्रुस्रुवे (third form) from स्रु, 'to flow.'

अहिडि and } or regularly अहिडि, third person singular, from
 अहीडि } हिह 'to surround.'

आर्तीयि or आर्ति from अत, 'to blame.'

4. All verbs, ending in vowels or diphthongs, and the verbs हन्, 'to kill,' दृन्, 'to see,' and ग्रह्, 'to take,' may in the aorist, the first and second future, the conditional, and the precativè either use the forms which are prescribed in §§ 164-166, e.g. from दा, aorist अदियि, अदिषास्, अदायि, अदिष्वहि, etc. (§§ 148 and 144), fut. I. दाताहि, etc.; fut. II. दासे, etc.; condit. अदासे, etc.; precat. दासीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e.g. (cf. § 166) from दाय (3rd sing. अदायि *a-dây-i*), जाय (from जि), नाय (from नी), नाय (from नु and नू), कार (from छ and कृ), घान् (3rd sing. अघानि, § 166, Exc. 3, from हन्), दर्न् (3rd sing. अदर्शि, § 166, 6), ग्राह् (3rd sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Âtmanepada of the fifth aorist, and in the last four verbal forms those of the Âtmanepada, with prefixed इ, e.g. aorist अदायिषि *a-dây-ishi*, अदायिषास्, अदायि, अदायिष्वहि, etc.

अजायिषि, अजायिषास्, अजायि, अजायिष्वहि, etc.

अनायिषि, etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अग्राहिषि.

In the first future दायिताहि, जायिताहि, ग्राहिताहि, etc.

In the second future दायिष्ये, जायिष्ये, ग्राहिष्ये, etc.

In the conditional अदायिष्ये, अजायिष्ये, अग्राहिष्ये, etc.

In the precativè दायिषीय, जायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflexive, and in the Veda also in other instances, the Âtmanepada of the active voice is often used instead of the special forms of the passive, e.g. in the verbs which signify 'to adorn,' 'he adorns himself' (properly 'he is adorned by himself') भूषते, Âtmanep. of भूष, 'to adorn' (cf. my V.G. §§ 873, 875, 879).

SECTION III. OTHER VERBAL DERIVATIVES.

PARTICIPLES.

§ 168. The participles of the present and of the second future *Parasmaipada* are formed from the corresponding third persons of the plural, which reject the final *इ*, e.g.

	3 rd plur. of the present.	participle of the present.
(cf. § 80)	बोधेन्ति <i>bōdhanṭi</i> 'they know'	बोधन् <i>bōdhanṭ</i> 'knowing'
	नह्यन्ति <i>ndhyanṭi</i>	नह्यन् <i>ndhyanṭ</i>
	तुदन्ति <i>tudānti</i>	तुदन् <i>tudānt</i>
	बोधयन्ति <i>bōdhayānti</i>	बोधयन् <i>bōdhayānt</i>
	बुबोधिष्यन्ति <i>būbōdhiṣyānti</i>	बुबोधिष्यन् <i>būbōdhiṣyānt</i>
	नमस्यन्ति <i>namasyānti</i>	नमस्यन् <i>namasyānt</i>
	पितरन्ति <i>pitdrānti</i>	पितरन् <i>pitdrānt</i>
(cf. § 85)	चिन्वन्ति <i>chinvaṅti</i>	चिन्वन् <i>chinvaṅt</i>
	आप्नुवन्ति <i>āpnuvānti</i>	आप्नुवन् <i>āpnuvānt</i>
	तन्वन्ति <i>tanvaṅti</i>	तन्वन् <i>tanvaṅt</i>
	युनन्ति <i>yundaṅti</i>	युनन् <i>yundaṅt</i>
(cf. § 104)	लिहन्ति <i>lihānti</i>	लिहन् <i>lihānt</i>
(cf. § 105)	पिप्रेति <i>pipraṭi</i>	पिप्रेत् <i>piprat</i>
(cf. § 106)	बोभूवति <i>bōbhuvati</i>	बोभूवत् <i>bōbhuvat</i>

from लू, लूलूवत्, etc.; बभूवुस् (§ 118) from भू, बभूवत्, etc.; दधुस् from धृ, दधुवत्, etc. Final च् *ir* of a verb is changed to ईर् *ir*, and after labials and व् *v*, to ऊर् *ir*.

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व् *v*, by an auxiliary इ, e.g. दधुस्, *dadh-ús*, 3rd plur. of धा *dhā*, participle दधिवत् *dadh-i-vát*, etc.; तेनुस् *ten-ús* (§ 117, 7), तेनिवत् *ten-i-vát*, etc.; ईजुस् (§ 118, ईज्) ईजिवत्, etc.

Anómalous forms are जगन्वत् *jaganvat* (and regularly जग्मिवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जग्मिवत्) from हन्, 'to strike,' दास्यत्, 'वन्, etc., from दान्, 'to worship,' मीढ्यत्, etc., from मिह्, 'to sprinkle,' साह्यत्, etc., from सह्, 'etc., 'to bear,' etc.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or छ with the form ending in the affix आम्, e.g. (cf. § 123) छादया-मासिवत् ('वन्, 'वान्, 'वास्, 'वस्, 'उप्), or छादया चकृवत्, etc., or छादया बभूवत्, etc., 'having covered.'

§ 170. The participles of the present Âtmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Âtmanepada and of the passive voice are formed by the affix मान् *māna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, e.g.

3rd plur. present Âtpi.

(cf. § 80) बोधन्ते . .

bôdhante 'they know'

मह्यन्ते

māhyante

तुदन्ते

tudante

बोधयन्ते

bôdhayante

participle.

बोधमान

bôdhāmāna 'knowing'

मह्यमान

māhyāmāna

तुदमान

tudāmāna

बोधयमान

bôdhayāmāna

3rd plur. present Âtm.

बुबोधिषन्ते

bubodhiṣhante

नमस्यन्ते

namasyante

पितरन्ते

pitṛante

participle.

बुबोधिषमाण (cf. § 16)

bubodhiṣhamāna

नमस्यमाण

namasyamāna

पितरमाण

pitṛamāna

3rd plur. of the present of the passive.

(cf. § 161) दृश्यन्ते

dṛicyante 'they are seen'

(cf. § 162) ग्रीयन्ते

griyante

स्तूयन्ते

stūyante

क्रियन्ते

kriyante

participle.

दृश्यमाण

dṛicyamāna 'being seen'

ग्रीयमाण (§ 16)

griyamāna

स्तूयमाण

stūyamāna

क्रियमाण (§ 16)

kriyamāna

3rd plur. of the second future,

Âtm. and passive.

(cf. §§ 159 नयन्ते

and 164) neṣhyante

'they will lead,' or 'they will be led'

क्षेदियन्ते or

क्षेत्स्यन्ते

participle.

नेष्यमाण (§ 16)

neṣhyamāna

'what will lead,' or 'will be led.'

क्षेदियमाण (§ 16) or

क्षेत्स्यमाण

3rd plur. of the second future
of the passive voice alone.

(cf. § 166 नायिष्यन्ते

Ex. 4, p. 151) nāyishyante

'they will be led'

दायिष्यन्ते

participle.

नायिष्यमाण (§ 16)

nāyishyamāna

'what will be led'

दायिष्यमाण (§ 16)

§ 171, The participles of the present Âtmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Âtmanepada are formed by the affix आन āna, or without 'accent

आन āna.

In the present it is attached to the third person plural after having rejected the final अन्ते ate, in the perfect to the third person plural after having cut off the final इरे ire, e.g.

3rd plur. present.

(cf. § 85) चिन्वते
chinváta 'they arrange'

आप्नुवते
āpnuvāta

तन्वते
tānvāta

युनंतं
yundāta

(cf. § 104) लिहते
lihāta

(cf. § 105) पिप्राते
piprāta

(cf. § 107) युञ्जते
yujyāta

(cf. § 108) ददते
dadāta

3rd plur. of the reduplicated perfect.

(cf. § 117) ददरे
dadāre 'they have given'

शिष्यरे
śiṣyāre

चिक्रियरे
chikriyāre

दुदुरिरे
dudurāre

लुलुविरे
luluvāre

दधरे
dadhāre

participle.

चिन्वान
chinvāna 'arranging'

आप्नुवान
āpnuvāna

तन्वान
tānvāna

युनान
yundāna

लिहान
lihāna

पिप्राण
piprāna

युञ्जान
yujyāna

ददान
dadāna

participle.

ददान
dadāna 'having given'

शिष्यान
śiṣyāna

चिक्रियाण (§ 16)
chikriyāna

दुदुवान
duduvāna

लुलुवान
luluvāna

दध्राण
dadhāna

Exception. The participle of the present of the verb आस, II. 2, Âtm., 'to sit,' is आसीन *ās-īna*, 'sitting' (in the Veda also regularly आसान).

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन् *vant*, to the participle of the perfect of the passive voice (§ 173). e.g. भुक्त *bhuktā*, 'eaten,' भुक्तवन् *bhuktā-vant*, 'having eaten.'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá*, or sometimes न *ná*, e.g. जि *ji*, 'to conquer,' जित *ji-tá*, 'conquered;' लू *lú*, 'to cut,' लून *lú-ná*.

I. त *tá* I. is attached immediately to the primitive verbs ending in vowels (except च्, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ऐ *ai* is mostly changed to आ *á*, e.g. दै *dái*, 'to purify,' दात *dá-tá*. Final ए *e* and ओ *o*, and sometimes also ऐ *ai* and आ *á* are changed to ई *í* (by the influence of the accent on the following syllable), e.g. धे *dhe*, 'to drink,' धीत *dhi-tá*; पा *pá*, 'to drink,' पीत *pí-tá*; in some instances to इ *i*, e.g. स्था *sthá*, 'to stand,' स्थित *sthi-tá*; मे 'to barter,' मित (see the alphabetical list of anomalies in IV.).

Other final vowels are generally left unchanged, e.g. पा *pá*, 'to protect,' पात *pá-tá*; जी, 'to lead,' जीत; लु, 'to praise,' लुत; भू, 'to become,' भूत; कृ, 'to make,' कृत.

Verbs ending in स् when attaching त immediately follow the rule given in § 95, 3, and lengthen a penultimate अ, e.g. शम्, 'to be sad,' शान्त.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद, 'to get drunk,' makes मत्त; सिध, 'to become perfect,' सिद्ध; लुभ, 'to covet,' लुब्ध; according to § 98, 1, पूच, 'to mix,' makes पूक्त; युज, 'to join,' युक्त; according to § 98, 2, तच्, 'to pare,' makes तट; स्पर्श, 'to touch,' स्पर्ष्ट; according to § 98, 3, and the exception, लिह, 'to lick,' makes लीढ; दुह, 'to milk,' दुग्ध; according to § 102, मृज, 'to clean,' makes मृष्ट; मुह, 'to be foolish,' मूढ or मुग्ध.

As the acute falls on the affix, the base is often weakened, i.e. य is often changed to इ, व to उ, र to अ, and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes इष्ट (cf. § 102); वच्, 'to speak,' उक्त; प्रष्ट, 'to ask,' प्रष्ट; दम्, 'to bite,' दष्ट (cf. the anomalies in IV.).

2. Most primitive verbs ending in consonants and all the derivative verbs insert **इ** between the base and the affix. In some instances a penultimate **इ**, **उ**, and **अ** is changed to **ए**, **ओ**, and **अर्** *i.e.* **गुण** (*cf.* my K. G. § 374, Bqm. 2, V. G. § 895, 9).

The derivative verbs formed with **अय** reject this affix, *e.g.* **बोधय**, causal of **बुध्**, **बोधित**; others ending in **अ** reject this vowel, *e.g.* **लोचय**, second frequentative of **लू**, 'to cut,' **लोचयित**; those ending in **य** preceded by a consonant follow the rule given in § 56, 3, *e.g.* **वेभिव**, second frequentative of **भिद्**, **वेभिदित**; **नमस्य**, denominative, **नमस्वित** or **नमसित**.

II. न *nā* is affixed instead of त *tā*:—

1. To verbs ending in **क्**, which, when preceded by labials **प्र** **व्**, is changed to **अर्**; when preceded by other consonants, to **इर्**, *e.g.* **वृ**, 'to choose,' **वृण** (*cf.* § 16); **स्तृ**, 'to stretch,' **स्तृण**.

2. To many verbs which begin with a compound consonant, containing **य्**, **र**, **ल्**, or **व्**, and terminate in **आ**, **ए**, **ऐ**, or **ओ**. The final diphthongs must be changed to **आ**, *e.g.* **स्ती**, 'to become exhausted,' **स्त्नान**.

3. To some verbs ending in **द्** which then becomes **न**, *e.g.* **हिद्**, 'to cut,' **हित**.

4. In some sporadic instances (*cf.* IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, *e.g.* **शुप्**, 'to dry,' makes **शुष्क**; **पच**, 'to cook,' **पक्व** (*cf.* IV.).

IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
गच्छ	गच्छ 'to go' and गच्छ 'to anoint.'	गच्छ only with pre- positions.	गच्छ 'to go.'
श्रव	श्रव 'to go.'		
श्वसित	श्वस 'to sound.'	श्वस	श्वस 'to breathe.'

Participle.	Verb.	Participle.	Verb.
रय	इन् 'to kindle.'	घाम (cf. III.)	घि 'to decrease.'
रय	{ यज् 'to sacrifice' and इप् 'to wish.'	घित	{ घिष् 'to injure' and घि 'to destroy.'
उक्त	वच् 'to speak.'	घीष	घि 'to destroy.'
उक्त	वे 'to weave.'	घीव intoxici- cated' (cf. III.)	घीष् 'to spit.'
उक्त	उन्द् 'to be wet.'		
उदित	वद् 'to speak.'		
उक्त	उन्द् 'to be wet.'	घुण	घुद् 'to grind.'
उक्त	वप् 'to sow.'	घ्मात	घ्माय 'to shake.'
उभित	उम् 'to fill.'	घ्युत	घिच् and घीच् 'to spit.'
उशित	यन् 'to wish.'		
उशित	यस् 'to dwell.'		
उद्	यह् 'to bear.'	ह्रिद्	{ 'to sound in- articulately'
उक्त	{ कज् 'to weave' and कच् 'to protect.'	ह्रिण	{ and 'to be unctuous'
उक्त	उर्ष 'to injure.'	खात	खर् 'to dig.'
उक्त	खाण् and ख 'to go.'	ख्यात	ख्या 'to speak.'
उफित	खम्प् 'to injure.'	गत	गम् 'to go.'
उफित, only in certain significations.	कम्प् 'to tremble.'	गीत	गे 'to sing.'
		गुफित	गुम्प् 'to tie.'
		गून	गु and गू 'to void excrement.'
यान्त	{ यन् 'to shine' and कम् 'to love.'	गूण	गुरु, गूर, and गुय् 'to make an effort'
कुक्त	{ कुम्प् 'to be crooked' and कुज् 'to steal.'	गुहीत	ग्रह 'to take.'
कुचित	कुन्त् II. 9, 'to afflict.'	गधित	यन्त् 'to tie.'
कृश (cf. III.)	कृन् 'to become thin.'	गुक्त	{ गनुय् 'to go' and 'to rob.'
कृत	कूय 'to stink.'	पुत	{ पुय् 'to shine,' and घु 'to shine,' and 'to sprinkle.'
कृत	कुम्प् 'to be crooked.'	यत्त	यच्च 'to hop.'
यत्त	यण् 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
चित	{ चाय् 'to worship' { and चि 'to arrange.'	तुपित्	तुम् 'to be satis-
चुत्	चुय् 'to express juice.'	तुफित्	तुम्फ् 'fied.'
चुत्	चुद् 'to perceive.'	•त्त, cf. दत्त	
छात and कित }	छो 'to cut.'	चाण }	चे 'to protect.'
कुंष	कुंद् 'to shine.'	चात }	
जग्ध	घस् 'to eat.'	तुपित	तुम् 'to hurt.'
जात	{ जन् 'to produce' { and जे 'to wane.'	तुफित	तुम्फ् }
जीत	ज्यो 'to restrain.'	त्वक्त	त्वक् 'to go.'
जीन	ज्या 'to become old.'	धूर्ण	धूर्व 'to hurt.'
जूत	जु 'to hurry,' in the Veda.	दत्त	{ दा 'to give' and { दे 'to protect.'
जूर्ण	{ जुर्व 'to hurt,' जूर् { 'to grow old,' and { ज्वद् 'to be feverish.'	After prepositions, ending in vowels, the syllable द् may be rejected and then a pre- ceding द् or ड् must be lengthened, . e.g. प्रदत्त or प्रत्त, निदत्त or नीत्त, मुदत्त or मूत्त.	
डीन (डीत)	डो 'to fly.'	दम्	दम् 'to hurt.'
तक्त	तक् and तक् 'to contract.'	दरिद्रित	दरिद्रा 'to be in distress.'
तत्	तन् 'to stretch.'	दष्ट	दंश् 'to bite.'
तुपित	तुम् 'to hurt.'	दित	दो 'to tie.'
तुफित	तुम्फ् 'to hurt.'	दीन	दी 'to go to ruin.'
तूर्त	तुर्व 'to overcome' in the Veda.	दून	डु 'to suffer pain.'
तूर्ण	{ तुर्व 'to hurt,' and { त्वद् 'to hurry.'	दूर्ण	दुर्व 'to hurt.'
तृढ	तृह and तृह 'to hurt.'	दृढ	दृह 'to fasten.'
तृष	तृद् 'to hurt.'	दृफित	दृम्फ् 'to hurt.'
वृत्	वृण् 'to eat.'	यूत and यून }	दिक् 'to play.'
		धित	धा 'to hold,' in the Veda.

Participle.	Verb.	Participle.	Verb.
धीत	{ धे 'to drink,' and धि 'to think,' in the Veda. }	धीन s. धीन.	
धूर्ण	धुर्ध and धूर् 'to hurt'	भान	भङ् 'to break.'
धीत	धाष् 'to cleanse.'	भर्ण	भर् 'to injure.'
धात	धि 'to think.'	भान	भुज् 'to bend.'
ध्वस्त	ध्वस् 'to fall.'	भृष्ट	{ धष्ण् 'to fry' and भृण् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	धृष्ट	धन् 'to fall.'
नत	नम् 'to bow to.'	धीय	धी 'to fear.'
नद	नद् 'to tie.'	मक्त	मध् 'to hold.'
मुक्त and मुक्	{ मुद् 'to push on.'	मग्न	मज्ज् 'to dive.'
पक्क (cf. III.)	पक् 'to cook.'	मचित	मह् 'to hold.'
पीत	पा 'to drink.'	मत	मन् 'to think.'
पीत	प्याय 'to be exuberant.'	मत्त	मद् 'to get drunk.'
पूत	{ पूय् 'to stink' and पू 'to purify.'	मेधित	मन्ध् 'to churn.'
पूर्ण	{ पूर 'to fill,'	मित	{ मा 'to measure' (and मे 'to barter.'
पूत	पू }	मीन	मी 'to hurt.'
पृष्ट	प्रश् 'to ask.'	मुक्त	{ मुध् 'to deceive' and मुच 'to let loose.'
प्यान	प्ये and प्याय 'to be exuberant.'	भूत	मध् and मू 'to bind.'
प्रीण (प्रीत)	प्री 'to love.'	मूर्ध	{ मूर्ध 'to tie' and मृ 'to kill.'
प्रीड	प्रवह, cf. ऊड.	मूर्ते	मूर्ध् 'to be faint.'
सीन	सी 'to go.'	मृष्ट	{ मृज् 'to wipe.' मृण् 'to touch,' and मुष् 'to endure patiently.'
फाण	फण् 'to go.'	मुक्त	मुय and मुच 'to gn.'
फुल्ल and फुल	{ फल् 'to bear fruit.'	खिष्ट	खेष् 'to speak bar- barously.'
बद्ध	बन्ध् 'to bind.'	धुत	धुय and धुच 'to set.'
बुधित	{ बुध् 'to perceive.'		
बुद्ध	बुद् }		

Participle.	Verb.	Participle.	Verb.
यत	यम् 'to restrain.'	ज्ञात	{ शि 'to cook' and शो 'to sharpen.'
रक्त	रज्ज् 'to colour.'	शित	शो and शि 'to sharpen.'
रत	रम् 'to rest.'	शिष्ट	{ शास् 'to instruct' and शिष् 'to leave.'
रिफित	रिम्फ् 'to hurt.'	शीत	शै 'to curdle'
रुग्ण	रुज् 'to break.'	शीन	cf. श्यान.
लगित	लङ् 'to go limp- ingly.'	शुक्त	{ शुच्य 'to express juice' and शुच् 'to be pure.'
लग्न	{ लग् 'to adhere' and लज् or लज्ज् 'to be ashamed.'	शुधित	शुध्य 'to purify.'
(उद्द्) लाघ	लाघ् 'to be able'	शुभित	शुभ् 'to shine.'
(cf. III.)	or 'equal to.'	शुष्क (cf. III.)	शुष् 'to become 'dry.'
लीन	ली 'to adhere.'	शून	श्वि 'to swell.'
लुक्त	लुज् 'to pull out.'	शृत	श्रा and श्रे 'to cook'
लून	लू 'to cut.'		cf. श्राण.
यक्त	यज् 'to go.'	श्रान	श्रि 'to curdle.'
यत	यन् 'to ask.'	श्रित	श्रन् 'to tie.'
यान	वे 'to become dry.'	श्रब्ध	श्रम् 'to be care- less.'
विग्न	विज् 'to tremble.'	श्राण	श्रा and श्रे 'to cook.'
विचित	व्यच् 'to deceive.'	श्रपाट	सह 'to bear,' in the Veda.
वित्त }	विद् 'to gain,' 'to	श्रूत	श्रिष् and श्रीय 'to spit.'
वित्त }	find.'		
वीत	वे 'to surround.'	सक्त	सज् 'to adhere to,' 'to go.'
वृक्कण	व्रज् 'to tear.'	सचित	सय् 'to go.'
वृत	{ वृण् 'to eat' and वृ 'to select.'		
ग्रीण	ग्री 'to choose.'		
वृत्तीन (or)	वृत्ती (or वृत्नी) 'to		
वृत्तीन }	select,' etc.		
शयित	शी 'to lie down.'		
शस्त	{ शस् 'to praise' and शम् 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
सत्त in the Veda		स्कीत	स्काय 'to swell.'
सत्त com- monly (con- form to 11.3)	सद् 'to sit.'	स्फूर्ण	स्फूर्ज 'to thunder.'
		स्फूर्ण	स्फूर्ज 'to expand.'
		स्वन्न	स्वन्द 'to ooze.'
		स्यूत	सिप् 'to sew.'
		सस	सैस 'to fall.'
सात	सन् 'to obtain.'	सिध्य	सिध्य 'to kill.'
सित	{ सो 'to destroy' and सि 'to bind.'	सूत	सिप् 'to go.'
सिन (सित)	सि 'to bind.'	सन्न	सज्ज 'to embrace.'
सिध्य	सिध्य 'to kill.'	स्वान्न	स्वन् 'to sound.'
सोत	सै 'to waste.'	स्वर्ण	{ स्वर्ण 'to expand.'
सुप्त	स्वप् 'to sleep.'	हत	{ स्तृ 'to injure.'
सुम्भ	सुम्भ 'to kill.'	हान	हन् 'to kill.'
सोढ	सह 'to bear.'	हित	हा 'to go.'
स्वन्न	स्वन्द 'to ascend.'	हीन	धा 'to hold.'
स्वन्न	स्वन्न 'to make	हत	दा 'to leave.'
स्वन्न	स्वन्न 'firm.'	हर्ण	हे 'to call.'
स्वन्न	स्वन्न	हीण (हीत)	ऊर्ण 'to be crooked.'
(प्रस)	{ स्त्रीत } स्त्री 'to be col-	हुत	ही 'to be shamed.'
	{ स्त्रीत } lected.'		हु 'to be crooked'
सुव्य	सुम्भ 'to make firm.'		in the Veda.
स्थित	स्था 'to stand.'	स्वन्न	स्वाद 'to be glad.'

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्यं *tavya* (or तव्यं *tavyā*), अनीयं *aniya*, ययं *yā*, also with independent svarita *yā*, and without accent *ya* (or *tya*), or एलिम *elima*.

These forms have nearly the same signification as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses must be done, or is ordered, caused, allowed, deserves to be done.

1. The verbs in taking तव्यं *tavya*, follow the rules prescribed in §§ 154, 155, 156 and Exc. I, § 157, 1, c-g.

According to § 154 दातव्य *dā-tārya* (or दातव्य *dā-taryā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, ज्ञातव्य from ज्ञी, भवितव्य from भू, अरितव्य or जरीतव्य from जृ, पतितव्य from पत्.

According to § 155 शातव्य from शो, बोधयितव्य from बोधय, causal of बुध, वेभिदितव्य from वेभिद्, second frequentative of भिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative.

According to § 156 जेतव्य from जि, श्ययितव्य from श्यि, स्तोतव्य from स्तु, चवितव्य from चु, भवितव्य from भू, कर्तव्य from क्, करितव्य or करोतव्य from कृ, ज्ञेदितव्य from ज्ञिद्, बोधितव्य from बुध्, पचि-तव्य from पृच्.

According to § 156, Exc. 1 कुचितव्य from कुच्, गुवितव्य from गु, वुबोधिपितव्य, वेभिदितव्य.

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, प्रोदय from कृध्, योक्तव्य from युज्, मृष्टव्य from मृक्, लिढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नदव्य from नह्, भ्रष्टव्य from भ्रज्, वोढव्य from वह्.

II. Before अनीय *anīya* and य *ya* :—

1. Final अ of the verb is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, लोलूयनीय *lolūy-anīya*, लोलूय *lolūy-ya*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e.g. वेभिद्, second frequentative of भिद्, वेभिद्नीय, नमस्य, denominative, नमस्यनीय or नममनीय; before the affix य they reject their final य, e.g. वेभिद्, नमस्य. The verbs ending in derivative अय reject this affix, e.g. बोधय, causal of बुध्, बोधनीय, बोध्य.

2. Before अनीय final ए, ऐ, and औ are changed to आ and the initial अ of the affix is rejected, e.g. पे 'to drink,' धानीय. Before य, these diphthongs as well as final आ are changed to ए, e.g. दा, 'to give;' दे, 'to protect;' and दो, 'to cut,' make देय.

3. Final इ and ई are changed before अनीय to अय, and before य to ए, e.g. वि 'to arrange,' वयनीय, वेय, नी नयनीय, नेय.

Exception. Two verbs ending in **इ** take **त्य** instead of **य** and leave the vowel unchanged, viz. **इ**, 'to go,' **इत्यं** and **जि** 'to conquer,' **जित्यं** (but also regularly **जेयं**), two others ending in **इ** and one in **ई** change their finals before the affix **य** to **अय**, e.g. **क्री** 'to buy,' **कृत्यं**.

4. Final **उ** and **ऊ** are changed to **अव**, e.g. **चु** 'to move,' **चवनीयं**, **चय्यं**. But when the participle implies 'absolute necessity,' they are changed before **य** to **आव**, e.g. **भू** **भाव्यं**.

Some verbs ending in **उ** take **त्य** instead of **य** and leave the vowel unchanged, e.g. **स्तु** 'to praise,' **स्तृत्यं**.

5. Final **आ** and **अ** are changed before **अनीय** to **अरु**, before **य** to **आरु**, e.g. **कृ**, 'to make,' and **कु**, 'to throw,' **कुरुणीयं** (§ 16), **कार्यं**.

Some verbs ending in **आ** take **त्य** instead of **य**, before which the vowel remains unchanged, e.g. **धृ** 'to screen,' etc. **धृत्यं**.

6. **इ** and **उ**, followed by a single radical consonant, are changed to **ए** and **ओ** (guna), e.g. **हिद्**, 'to split,' **हिदनीयं**, **हिद्यं**, **बुध्** **बोधनीयं**, **बोध्यं**; **अ** followed by one radical consonant before **अनीय**, and very rarely before **य** (cf. the anomalies in 8, e.g. **वर्ष्यं** *varshya*) becomes **अरु** (guna), e.g. **सुप्**, 'to be satisfied,' **सुप्तनीयं** (§ 16), but **सुप्यं**.

Exception to the rules 3-6. The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. **क्षुप्** **क्षुपनीयं**, **बुधोधिष्यीयं** (§ 16), **बेमिदनीयं**, **क्षुप्यं**, **बुधोधिष्यं**, **बेमियं**. But final **उ** before **अनीय** is changed to **अरु**, e.g. **गुवनीयं** from **गु** or **गू** (against 4).

7. When the affix **य** is attached,

(a) A radical **अ**, followed by a single radical consonant, except a labial, is lengthened, e.g. **पदु** 'to go,' **पायं**; but **शर** 'to execrate,' **शय्यं**.

(b) The final **अ** and **उ** of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to **अ** and **उ**, e.g. **पक्** 'to cook' (forming as participle of the perfect passive **पक्तः**, § 173, IV.) makes **पाक्यं**, **दुज्**

(participle of the perfect passive युक्त) योग्य. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पाच्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY तव्य, अनीय, य, ल्य.

Participle.	Verb.
अर्च्य 'to be praised, revered'	अर्च 'to praise.'
इत्य न	इ 'to go.'
उच्य	बहु 'to speak,' in compounds.
कर्णवित्य or कर्णवित्य }	कर्ण 'to cover.'
अतीयित्य or अर्तित्य अतीयनीय or अर्तनीय }	अर्त 'to blame.'
अतीय or अत्य कामयित्य or कमित्य कामनीय or कमनीय }	कम् 'to love.'
काम्य	
कुत्य	कु } 'to cry.'
कूय	कू }
कृत्य and regularly कार्य	कृ 'to make.'
कृष्ट्य and regularly कर्ष्ट्य	कृष्ट 'to draw.'
चवित्य	चु 'to sneeze.'
क्षवित्य	क्षु 'to sharpen.'
खेय	खम् 'to dig.'
गद्य (after prepositions regularly गद्य)	गद् 'to speak.'
गुत्य	गु } 'to void excrement.'
गूय	गू }
गूहित्य or गोढ्य गूहनीय }	गूह 'to cover.'
गूद्य or regularly गोद्य	
गूद्य (Vedic, commonly, according to the rule, ग्राद्य)	ग्रह 'to take.'

Participle.

Verb.

गोपायितव्य or गोपितव्य	गुप् 'to protect.'
गोपायनीय or गोपनीय	
गोपाय्य or गोप्य	
चत्	चत् 'to abscond.'
चर्त्	चृत् 'to connect.'
चर्य (but after prepositions regularly चार्य)	चर् 'to go.'
चातव्य	चाय् 'to worship.'
(उप०) चाय्य	चि 'to arrange.'
जन्य and ज्ञान्य	जन् 'to bring forth.'
जित्य and जेय	जि 'to conquer.'
क्षुप्य	क्षुप् 'to be pleased.'
क्षयितव्य	क्षी 'to fly.'
तक्य	तक् 'to endure.'
त्याज्य	त्यज् 'to abandon.'
चाय्य	चप 'to be ashamed.'
दरिद्रितव्य	दरिद्रा 'to be in distress.'
दरिद्र्य	
दातव्य	दो 'to go to ruin,' of course also from
दानीय	दा, दे, दो.
दाभ्य or regularly दम्भ्य	दम् 'to hurt.'
दीधितव्य	दीधी 'to shine.'
दीध्यनीय	
दीध्य	
दुह्य or regularly दोह्य	दुह् 'to milk.'
दृत्य	दृ 'to respect.'
द्रष्टव्य	दृश् 'to see.'
धूपायितव्य or धूपितव्य	धूप 'to fumigate.'
धूपायनीय or धूपनीय	
धूपाय्य or धूप्य	

Participle.

Verb.

धूय	धू 'to shake.'
धृत्य	धु 'to stand firm.'
नष्टव्य	नश् 'to perish.'
(उद्) नीय	नी 'to lead.'
नृत्य	नु } 'to praise.'
नूय	नू }
पणायितव्य or पणितव्य } पणायनीय or पणनीय } पणाय्य or पण्य }	पण् 'to praise.'
पनायितव्य or पनितव्य } पनायनीय or पननीय } पनाय्य or पन्य }	पन् 'to praise.'
प्यातव्य	प्याद् 'to be exuberant.'
भज्य and regularly भाज्य	भज् 'to divide.'
भर्तव्य or भष्टव्य } भर्जनीय or भज्जनीय } भर्ज्य or भज्ज्य }	भज्ज् 'to fry.'
भूय and regularly भार्य	भू 'to bear.'
भोज्य when the verb signifies 'to eat,' otherwise regularly भोग्य	भुज् 'to eat,' 'to enjoy.'
मङ्गव्य	मङ्ज् 'to dive.'
मद्य (but with prepositions regularly माद्य)	मद् 'to get drunk.'
मातव्य } माननीय }	मी 'to hurt,' of course also from मा 'to measure,' and मे 'to barter.'
मार्ग्य and मृग्य } मार्तव्य and मार्जितव्य } मार्जनीय }	मृज् 'to wipe.'
स्पृष्टव्य or स्पृष्ट्य	स्पृज् 'to touch.'
यज्य (Vedic, and याज्य)	यज् 'to sacrifice.'

Participle.

Verb.

यत्	यत् 'to endeavour.'
यवित्त्य	यु 'to bind.'
याज्य cf. यज्य.	
याय after the preposition आ	यु 'to bind.'
युज्	युज् 'to join.'
योज्य after the prepositions नि and प्र.	युज् 'to join.'
राय	रप् 'to sound.'
लभ्य and regularly लभ्य	लभ् 'to obtain.'
लातय्य } and regularly { लेतय्य लानीय } लयनीय }	ली 'to adhere.'
लाय	लप् 'to speak.'
वद (cf. वद)	वद् 'to speak.'
वदित्य or वरीत्य	वृ 'to select,' etc.
वर्ष्य or वृष्य	वृष् 'to rain.'
वाच्य	वच् 'to speak.'
विच्छायित्य or विच्छित्य	
विच्छायनीय or विच्छनीय }	विष् 'to go.'
विच्छाय्य or विच्छय	
वृत्त or वार्य	वृ 'to select,' etc.
वीढ्य	वह् 'to bear.'
शक्	शक् 'to be able.'
शय	शी 'to lie down.'
शयित्य	शंस 'to praise.'
शस्य and शस्य	शास् 'to instruct.'
शिष्य	श्रि 'to go.'
श्रयित्य	सह् 'to endure.'
सह्य	सु 'to beget.'
सोय after the preposition आ	
सृज्य, but सर्म्य after the prepositions अव and सम्	सृज् 'to abandon.'
सोढ्य	सह् 'to endure.'
स्पृष्ट्य or स्पृष्ट्य	स्पृग् 'to touch.'
स्फातय्य	स्फाय् 'to swell.'

Participle.

Verb.

सप्तव्य or सप्तव्य	सृप् 'to go.'
सवितव्य	सृ 'to flow.'
सष्टव्य	सृज् 'to abandon.'

ABSOLUTIVES FORMED BY *त्वा* *tvā*, *य* *ya* (*ह्य* *hya*), AND *अम्* *am*.

§ 175. These forms generally denote that the action which the verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute *त्वा* *tvā*; those which are compounded with prepositions, etc., *य* *ya*, or when they end in a short vowel, *ह्य* *hya*, e.g. भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू प्रभूयं *pra-bhū-ya*, सम् + जि सजित्वं *sam-ji-tva*.

§ 177. The affix *त्वा* is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, गी गीत्वा, य युत्वा, भू भूत्वा, छ छत्वा.

Final *च्* becomes ईर्, and after labials and *य्*, ऊर्, e.g. वृ, 'to cross,' वृत्ती; पू, 'to fill,' पूत्ती.

Final diphthongs are changed to आ, e.g. दी 'to purify,' दात्वा.

Further, *त्वा* is immediately subjoined also to many primitive verbs ending in consonants (cf. my V.G. § 914, I. and *Annahme* and *Bemerkung*), and the final of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive-त (§ 173, I. 1), e.g. ऋग् ऋग्त्वा, सद् सत्त्वा, मिध् मिध्त्वा, लभ् 'to obtain,' लब्ध्वा; पच् 'to cook,' पत्त्वा; युज् युज्त्वा, तप् तप्त्वा, सुग् सुग्त्वा, लिह् लीह्त्वा, दुह् दुग्त्वा, मृज् मृज्त्वा, मृह् मृह्त्वा, or मृग् मृग्त्वा. Final *र* is changed to यु, e.g. दिव् 'to play,' युत्वा.

The greater number of the primitive verbs with final con-

sonants and some of those which end in इ, ई, ऊ, or ऋ, and all the derivative verbs, insert इ, e.g. पठ् पठित्वा.

When इ is inserted :—

1. Final इ and ई are changed to अय्, ऊ to अव्, ऋ to अर् (guṇa), e.g. पू, 'to purify,' पठित्वा (or without इ, पूत्वा).
2. Penultimate ऋ is changed to अर्, e.g. मृच्, 'to mix,' मृचित्वा.
3. The verbs ending in इच् change इ to ए, e.g. दिव् देवित्वा (or दूत्वा, as observed before).
4. Other verbs with penultimate इ or उ may optionally change them to ए and ओ (guṇa), e.g. लिख्, 'to write,' लेखित्वा, or लिखित्वा, वृत्, 'to sparkle,' दीतित्वा, or द्युतित्वा. When इ and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ, e.g. इप्, 'to wish,' एषित्वा (also without इ, इष्टा). The verbs noticed in the exception to § 141 leave their इ and उ unchanged, e.g. कुचित्वा, cf. 5.

5. Final अ is rejected, e.g. लोलूय लोलूयित्वा, बुबोधिय बुबोधित्वा, बोधय बोधयित्वा, and the rule given in § 56, 3 applies also here, e.g. वेमिद्य, second frequentative of भिद्, makes वेमिदित्वा, नमस्य, denominative, नमस्यित्वा, or नमसित्वा.

6. The anomalous changes which some verbs undergo before the affix त्वा, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV.). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting त्वा for त् or न् of the perfect participle. Thus यज् makes in the perfect participle यजत्, in the absolutive यजत्वा; वे उत, उत्वा; मृ तीर्ण, तीर्त्वा; दा दत्त, दत्त्वा; पा, 'to drink,' पीत, पीत्वा; घा हित, हित्वा; हन् हत, हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, e.g. अञ्ज् in the perfect participle अञ्जत्, but in the absolutive अञ्जत्वा or अञ्जत्वा.

In the verbs मञ्च् 'to dive,' and मृञ्च् 'to perish,' a nasal is optionally inserted before the last letter, e.g. मन्क्ता, or मङ्क्ता, नङ्क्ता, or नङ्क्ता.

मृञ्च् forms मृजिक्त्वा or मृङ्क्ता, रध् रधिक्त्वा.

Observation. In the Veda the affixes त्वाये *tvāya*, त्वी *tvī*, त्वानंम् *tvānam*, and त्वीर्गम् *tvīnam*, sometimes are substituted for त्वा, e.g. गम् गन्त्वाये, पा 'to drink,' पीत्वी, पीत्वानंम्, यञ् इद्दीनंम्.

§ 178. Before the affix च (§ 176) a radical च् is changed to र्च् and, when preceded by labials or व्, to क्च्. Final ए, ऐ, and ओ are changed to आ. Final अ and the affix अय of the causals, verbs of the tenth conjugational class, and denominatives in अय are rejected, likewise the affix च of the second frequentative and of denominatives when preceded by a consonant, e.g.

प्र + तु	makes	प्रतीयं
प्र + पु	„	प्रपूर्य
प्र + द्	„	प्रदाय
प्र + श्लि	„	प्रग्लाय
प्र + लोलूय, second frequentative of लू,	„	प्रलोलूय
प्र + बोधय, causal of बुध्	„	प्रबोधय
प्र + वेमिद्य, second frequentative of मिद्,	„	प्रवेमिद्य
प्र + नमस्य, denominative,	„	प्रनमस्य.

Radical इ and उ, when followed by radical र्च् or क्च्, are lengthened, e.g. प्र + दिव् प्रदीय.

Etc. Derivative verbs ending in the affix अय, viz. causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final अ, when अय is preceded by a single consonant with अ before it, e.g. प्र + कथय (tenth conjug. cl.) प्रकथय.

§ 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

Observation. The sign § indicates that the following forms can be used only when the verb is compounded with a preposition:—

Absolute.

Verb.

॥ आपय्य (also regularly आप्य) . . .	आपय 'causal of आप् 'to reach.'
॥ इज्य	यज् 'to sacrifice.'
॥ उच्य	वच् 'to speak.'
॥ उच्य	वदु 'to speak.'
॥ उच्य	वप् 'to sow.'
॥ उच्य	यच् 'to desire.'
॥ उच्य	वस् 'to dwell.'
॥ चृतीय or }	
॥ चृत्य }	चर् 'to blame.'
॥ चृत्य	धृण् and चृ 'to go.'
॥ क्षत्य	क्षम् 'to wound.'
॥ क्षित्य	क्षिज् 'to hurt.'
॥ क्षीय	क्षि 'to destroy.'
॥ खाय (or खन्य)	खन् 'to dig.'
॥ गत्य (or गम्य)	गम् 'to go.'
॥ गृह्य	ग्रह् 'to seize.'
॥ गोपाय्य (or गुप्य)	गुप् 'to protect.'
॥ घृत्य	{ घृण् 'to shine,' and घृ 'to shine' and 'sprinkle.'
॥ जागर्त्य	जागृ 'to wake.'
॥ जाय (or जन्त्य)	जन् 'to bring forth.'
॥ तत्य	तन् 'to stretch.'
॥ तृत्य	तृण् 'to eat.'
॥ दाय	दी 'to go to ruin.'
॥ धूपाय्य (धूय)	धूप 'to fumigate.'
॥ नत्य (or नम्य)	नम् 'to bow to.'
॥ पशाय्य (or पश्य)	पश्य }
॥ पनाय्य (or पन्य)	पन् } 'to praise.'
॥ पृष्ट्य	प्रष्ट् 'to ask.'
॥ स्मय, in the Veda	स्म 'to swim.'
॥ भृज्य	भृज् 'to fry.'
॥ मत्य	मन् 'to think.'

Absolutive.

Verk

§ माय	मि 'to throw,' and मी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter').
§ मित्य (or माय)	मे 'to barter.'
§ यत्य	यम् 'to restrain.'
§ यूय, in the Veda.	यु 'to bind.'
§ रत्य	रम् 'to rest.'
§ लभ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य	लभ् 'to obtain.'
§ लाय (or लीय)	ली 'to adhere.'
§ वत्य	वन् 'to desire.'
§ विव्य	व्यच् 'to deceive.'
§ विव्हात्य (or विव्य)	विह् 'to go.'
§ विध्य	वध् 'to pierce.'
§ वीय, optionally after the prepositions परि and सम्; otherwise regularly व्याय	वि 'to surround.'
§ वृध्य	व्रश् 'to tear.'
§ वृत्य	{ वृण् 'to eat' and वृ 'to select,' etc.
§ श्य	शी 'to lie down.'
§ शिष्य	शास् 'to teach.'
§ शूय	श्चि 'to swell.'
§ साय (or सन्य)	सन् 'to obtain.'
§ सुय	स्वप् 'to sleep.'
§ हत्य	हन् 'to kill.'
§ ह्य	ह्वे 'to call.'

The verbs which are enumerated in my V.G. § 154, 2, 2, reject their penultimate nasal, e.g. सम् 'to stop,' विष्टम् (cf. § 17).

§ 180. Before the affix *अम् am* the verb undergoes the same changes as before the termination *इ i* of the third person singular of the passive aorist (cf. § 166). Thus दा 'to give,' दे 'to protect,' दै 'to purify,' and दो 'to cut,' make in the third person singular of the passive aorist अदायि, in the absolute दायम्, जि अजायि, जायम्, नु अनायि, नायम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, छिद् अच्छेदि, छेदम्, तुद् अतोदि, तोदम्, दृम् अदर्शि, दर्शम्. For some exceptions see my V.G. § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies,' e.g. चायेनायम्, from चि 'to arrange, collect,' 'having arranged or collected repeatedly.'

INFINITIVE.

§ 181. The infinitive is formed by attaching to the verb the affix *तुम् tum*, before which the verb undergoes the same modifications as before the affix of the first active future, तासि, etc.

Thus according to § 154 दा makes दातुम् *dā-tum*, जि जेतुम्, जी स्थातुम्, भू भवितुम्, जृ जरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 शी शातुम्, बोधय बोधयितुम्, वेभिव वेभिदितुम्, नमस् नमस्वितुम् or नमसितुम्.

According to § 156 जि makes जेतुम्, but जि अयितुम्, सु सोतुम्, but सु चवितुम्, भू भवितुम्, छ कर्तुम्, कृ करितुम् or करीतुम्, छिद् छेदितुम्, बुध बोधितुम्, पूच् पचितुम्. According to Exc. 1 कुच् कुचितुम्, बुबोधय बुबोधयितुम्, वेभिव वेभिदितुम्.

According to § 157, 1, गम् makes गर्तुम्, भिद् भेत्तुम्, कुध् क्रोतुम्, युज् योक्तुम्; प्रह् प्रष्टुम्, लिह् लेढुम्, दुह् दोग्धुम्, दुह् द्रोढुम् or द्रोग्धुम् (also with inserted इ, द्रोहि्तुम्), नह् नहुम्, बज् भष्टुम्, वह् वोढुम्.

The anomalies are similar to those which occur in the first future, cf. § 160, e.g. कर्णुवितुम् or कर्णवितुम् in analogy with the first future Parasm. कर्णुवितासि or कर्णवितासि, चतोर्यितुम् or अर्तितुम्, etc.

§ 182. Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, e.g. इष्टि dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish.'

§ 183. In the Veda infinitives are formed also by the affixes:—
 तवे *tave*, e.g. कर्तवे from कृ 'to make.'
 तोस् *tos*, e.g. स्थातौस् from स्था 'to stand.'
 तवे *tavai*, e.g. पातवे *pātavai*, from पा, 'to drink.'
 अम् *am*, e.g. आरुहम् from रुह् 'to mount,' with the preposition आ.

ए *é*, e.g. दृगे from दृश् 'to see.'
 अस् *as*, e.g. विलिखस् from लिख् 'to write,' with the preposition वि.

ऐ *ai*, e.g. प्रथ्यै from थ्या 'to speak,' with the preposition प्र
 ख्यै *syai*, e.g. रोहिष्यै from रुह् 'to mount.'
 से *se*, e.g. ववे from वह् 'to bear.'
 असे *ase*, e.g. चयसे from चि 'to arrange.'
 अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, e.g.
 यजध्यै from यज् 'to sacrifice,' दुहध्यै from दुह् 'to milk.'
 cf. my V.G. § 919.

TABLE OF CONJUGATION.

Active.

Passive.

Parasmaipada.

Ātmanepada.

* PRESENT.

- S. 1. *bódhāmi*, I know
 2. *bódhasi*, thou knowest

- bódhe*, I know *budhyé*, I am
bódhase, thou knowest *budhyáse*, thou art

3. *bódhati*, he knows

- bódhate* *budhyáte*, he is

- D. 1. *bódhāvas*, we two know

- bódhārahe* *budhyārahe*, we two are

2. *bódhathas*, you two know

- bódhethe* *budhyéthe*, you two are

3. *bódhatas*, they two know

- bódhete* *budhyéte*, they two are

- P. 1. *bódhāmas*, we know

- bódhāmahe* *budhyāmahe*, we are

2. *bódhattha*, you know

- bódhadhve* *budhyádhive*, you are

3. *bódhanti*, they know

- bódhante* *budhyánte*, they are

PRESENT PARTICIPLE.

bódhant, knowing*bódhantāna*,
knowing*budhyámāna*, being known

IMPERFECT.

- S. 1. *ábodham*, I knew

- ábodhe*, I knew *ábudhye*, I was known

2. *ábodhas*

- ábodhathás* *ábudhyathás*

3. *ábodhat*

- ábodhata* *ábudhyata*

- D. 1. *ábodhāva*

- ábodhāvahi* *ábudhyāvahi*

2. *ábodhatam*

- ábodhethām* *ábudhyethām*

3. *ábodhatām*

- ábodhetām* *ábudhyetām*

- P. 1. *ábodhāma*

- ábodhāmahi* *ábudhyāmahi*

2. *ábodhata*

- ábodhadhram* *ábudhyadhram*

3. *ábodhan*

- ábodhanta* *ábudhyanta*

POTENTIAL.

- S. 1. *bódheyām*, I may, or I
might know

- bódheya*, I
may know

- budhyéya*, I may be known

2. *bódhes*

- bódhethás* *budhyéthás*

3. *bódhet*

- bódheta* *budhyéta*

- D. 1. *bódheva*

- bódhevahi* *budhyévahi*

2. *bódhetam*

- bódheyāthām* *budhyéyāthām*

3. *bódhetām*

- bódheyātām* *budhyéyātām*

- P. 1. *bódhema*

- bódhemahi* *budhyémahi*

2. *bódheta*

- bódhedhram* *budhyédhram*

3. *bódheya*

- bódheran* *budhyéran*

KNOWN

Active.

Passive.

Parasmaipada.

Ātmanepada.

IMPERATIVE.

S. 1. <i>bódhāni</i> , may I know	<i>bódhai</i> , may I know	<i>budhyái</i> , may I-be known
2. <i>bódha</i> or <i>bódhātāt</i>	<i>bódhasra</i>	<i>budhyásra</i>
3. <i>bódhatu</i> or <i>bódhātāt</i>	<i>bódhātām</i>	<i>budhyātām</i>
D. 1. <i>bódhāva</i>	<i>bódhāvahai</i>	<i>budhyāvahai</i>
2. <i>bódhātam</i>	<i>bódhēthām</i>	<i>budhyēthām</i>
3. <i>bódhātām</i>	<i>bódhētām</i>	<i>budhyētām</i>
P. 1. <i>bódhāma</i>	<i>bódhāmahai</i>	<i>budhyāmahai</i>
2. <i>bódhata</i> or <i>bódhātāt</i>	<i>bódhadhvam</i>	<i>budhyādhvam</i>
3. <i>bódhantu</i>	<i>bódhāntām</i>	<i>budhyāntām</i>

* PERFECT.

S. 1. <i>bubódha</i> , I have known	<i>bubuddhé</i> , I have known	<i>bubuddhé</i> , I have been known, etc., like the Ātmanepada
2. <i>bubodhitha</i>	<i>bubuddhishé</i>	
3. <i>bubódha</i>	<i>bubuddhé</i>	
D. 1. <i>bubudhivá</i>	<i>bubuddhiváhe</i>	
2. <i>bubudhāthas</i>	<i>bubuddhāthe</i>	
3. <i>bubudhātus</i>	<i>bubuddhāte</i>	
P. 1. <i>bubudhimá</i>	<i>bubuddhimáhe</i>	
2. <i>bubudhá</i>	<i>bubuddhidhíé</i>	
3. <i>bubudhús</i>	<i>bubuddhiré</i>	

PARTICIPLE OF THE PERFECT.

bubuddhí át, etc., cf. *bubuddhānā*, having known
 §§ 162, and 221 V.,
buddhítá, known
buddhítánt, having known

Active.

Passive.

Parasmaipada.

Ātmanepada.

AORIST OF THE SECOND FORM.

S. 1. <i>ābudham</i> , I had known	<i>ābudhe</i> , I had known	<i>ābudhe</i> , I had been known
2. <i>ābudhas</i>	<i>ābudhathās</i>	<i>ābudhathās</i>
3. <i>ābudhat</i>	<i>ābudhata</i>	<i>ābodhi</i>
D. 1. <i>ābudhāva</i>	<i>ābudhāvahi</i>	<i>ābudhāvahi</i> , etc., like the Ātmanepada
2. <i>ābudhatam</i>	<i>ābudhethām</i>	
3. <i>ābudhatām</i>	<i>ābudhetām</i>	
P. 1. <i>ābudhāma</i>	<i>ābudhāmahi</i>	
2. <i>ābudhata</i>	<i>ābudhadhrām</i>	
3. <i>ābudhan</i>	<i>ābudhanta</i>	

AORIST OF THE FIFTH FORM

S. 1. <i>ābodhisham</i> , I had known	<i>ābodhishi</i> , I had known	<i>ābodhishi</i> , I had been known
2. <i>ābodhis</i>	<i>ābodhishthās</i>	<i>ābodhishthās</i>
3. <i>ābodhit</i>	<i>ābodhishṭa</i>	<i>ābodhi</i>
D. 1. <i>ābodhishva</i>	<i>ābodhishvahi</i>	<i>ābodhishvahi</i> , etc., like the Ātmanepada
2. <i>ābodhishṭam</i>	<i>ābodhishāthām</i>	
3. <i>ābodhishṭām</i>	<i>ābodhishātām</i>	
P. 1. <i>ābodhishma</i>	<i>ābodhishmahi</i>	
2. <i>ābodhishṭa</i>	<i>ābodhidhrām</i>	
3. <i>ābodhishus</i>	<i>ābodhishata</i>	

FUTURE I.

S. 1. <i>bodhitāsmi</i> , I shall know	<i>bodhitāhe</i> , I shall know	<i>bodhitāhe</i> , I shall be known, etc., like the Ātmanepada
2. <i>bodhitāsi</i>	<i>bodhitāse</i>	
3. <i>bodhitā</i>	<i>bodhitā</i>	
D. 1. <i>bodhitāsvas</i>	<i>bodhitāsvahe</i>	
2. <i>bodhitāsthas</i>	<i>bodhitāsthe</i>	
3. <i>bodhitārau</i>	<i>bodhitārau</i>	
P. 1. <i>bodhitāmas</i>	<i>bodhitāmahe</i>	
2. <i>bodhitāstha</i>	<i>bodhitādhe</i>	
3. <i>bodhitāras</i>	<i>bodhitāras</i>	

Active.

Passive.

Parasmaipada.

Âtmanepada.

FUTURE II.

S. 1. <i>bodhishyāmi</i> , I shall	<i>bodhishyē</i> , I shall	<i>bodhishyē</i> , I shall be
2. <i>bodhishyāsi</i> [know	<i>bodhishyāse</i> [know	known, etc., like the
3. <i>bodhishyāti</i>	<i>bodhishyāte</i>	Âtmanepada
D. 1. <i>bodhishyāsva</i>	<i>bodhishyāsvahe</i>	
2. <i>bodhishyāsthas</i>	<i>bodhishyētthe</i>	
3. <i>bodhishyātas</i> *	<i>bodhishyēte</i>	
P. 1. <i>bodhishyāmas</i>	<i>bodhishyāmahe</i>	
2. <i>bodhishyātha</i>	<i>bodhishyādhrve</i>	
3. <i>bodhishyānti</i>	<i>bodhishyānte</i>	

PARTICIPLE OF THE FUTURE.

<i>bodhishyānt</i> , what	<i>bodhishyāmāna</i> ,	<i>bādhya</i> , or <i>hodhanīya</i> ,
will know	what will know	or <i>bodhitārya</i> , what
		is or ought to be
		known

CONDITIONAL.

S. 1. <i>ābodhishyam</i> , I should	<i>ābodhishye</i> , I	<i>ābodhishye</i> , I should
know	should know	be known, etc., like
2. <i>ābodhishyas</i>	<i>ābodhishyathās</i>	the Âtmanepada
3. <i>ābodhishyat</i>	<i>ābodhishyata</i>	
D. 1. <i>ābodhishyāsva</i>	<i>ābodhishyāsvahi</i>	
2. <i>ābodhishyatam</i>	<i>ābodhishyēsthām</i>	
3. <i>ābodhishyatām</i>	<i>ābodhishyētām</i>	
P. 1. <i>ābodhishyāma</i>	<i>ābodhishyāmahi</i>	
2. <i>ābodhishyata</i>	<i>ābodhishyādhrvam</i>	
3. <i>ābodhishyan</i>	<i>ābodhishyanta</i>	

PRECATIVE.

S. 1. <i>budhyāsam</i> , I pray, I	<i>bodhishīyā</i> , I pray, I	<i>bodhishīyā</i> , I pray, I
may know	I may know	may be known, etc.,
2. <i>budhyās</i>	<i>bodhishīsthas</i>	like the Âtmanepada
3. <i>budhyāt</i>	<i>bodhishīstā</i>	
D. 1. <i>budhyāsva</i>	<i>bodhishīsvahi</i>	
2. <i>budhyāstam</i>	<i>bodhishīyāsthām</i>	
3. <i>budhyāstām</i>	<i>bodhishīyāstām</i>	
P. 1. <i>budhyāma</i>	<i>bodhishīmahi</i>	
2. <i>budhyāsta</i>	<i>bodhishīdhrām</i>	
3. <i>budhyāsur</i>	<i>bodhishīrān</i>	

ABSOLUTE.

bodhitvā, or *bodhitvā*, having known and
 INFINITIVE. having been known
bodhitum, to know

FREQUENTATIVE.

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

PRESENT.

1. *bōbūdhami*, I know
repeatedly

bobudhyé, I am
known re-
peatedly

bobudhyé, I
know repeat-
edly

bobudhyé, I
am known
repeatedly,
etc., like the
Passive of
the first
form

or *bōbūdhami*

bobudhyāse

bobudhyāse

2. *bōbhotsi*

bobudhyāte

bobudhyāte

or *bōbūdhis*

3. *bōboddhi*

or *bōbūdhi*

1. *bobudhvās*

2. *bōbuddhās*

3. *bobuddhās*

P. 1. *bōbūdhamās*

2. *bobuddhā*

3. *bōbudhati*

bobudhyāvahe
bobudhyēthe
bobudhyēte
bobudhyāmahe
bobudhyādhve
bobudhyānte

bobudhyāvahe
bobudhyēthe
bobudhyēte
bobudhyāmahe
bobudhyādhve
bobudhyānte

PRESENT PARTICIPLE

bōbudhat, knowing
repeatedly

bobudhyāmāpa,
being known
repeatedly

bobudhyāmāna,
knowing re-
peatedly

*bobudhyāmā-
na*, being
known re-
peatedly

IMPERFECT.

1. *ābobudham*, I
knew repeat-
edly

ābobudhye, I
was known
repeatedly

ābobudhye, I
knew repeat-
edly

ābobudhye, I
was known
repeatedly,
etc., like
the Passive
of the first
form

2. *ābobhot*

or *ābobudhis*

3. *ābobhōt*

or *ābobudhit*

D. 1. *ābobudhva*

2. *ābobuddham*

3. *ābobuddhām*

P. 1. *ābobudhma*

2. *ābobuddha*

3. *ābobudhu*

ābobudhyata

ābobudhyata

ābobudhyāvahi
ābobudhyethām
ābobudhyetām
ābobudhyāmahi
ābobudhyadhvam
ābobudhyanta

ābobudhyāvahi
ābobudhyethām
ābobudhyetām
ābobudhyāmahi
ābobudhyadhvam
ābobudhyanta

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

POTENTIAL.

S. 1.	<i>bobudhyām</i> , I	<i>lobudhyéya</i> , I	<i>bobudhyéya</i> , I may	<i>bobudhyéya</i> ,
	may know	may be known	know repeat-	I may be
	repeatedly	repeatedly	edly	known re
2.	<i>bobudhyās</i>	<i>bobudhyéthás</i>	<i>bobudhyéthás</i>	peatedly,
3.	<i>bobudhyāt</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	etc., liketh
D. 1.	<i>bobudhyāva</i>	<i>bobudhyévahi</i>	<i>bobudhyévahi</i>	Passive
2.	<i>bobudhyātam</i>	<i>bobudhyéyáthám</i>	<i>bobudhyéyáthám</i>	the first
3.	<i>bobudhyātām</i>	<i>bobudhyéyátām</i>	<i>bobudhyéyátām</i>	form
P. 1.	<i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	.
2.	<i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	.
3.	<i>bobudhyús</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	.

IMPERATIVE.

S. 1.	<i>bóbudhāni</i> ,	<i>bobudhyāi</i> ,	may <i>bobudhyāi</i> ,	may I <i>bobudhyāi</i> ,
	may I know	I be known	know repeat-	may I be
	repeatedly	repeatedly	edly	known re
2.	<i>bobuddhi</i>	<i>bobudhyāsva</i>	<i>bobudhyāsva</i>	peatedly,
or <i>bobuddhāt</i>				etc., like
3.	<i>bóboddhu</i>	<i>bobudhyátām</i>	<i>bobudhyátām</i>	the Passive
or <i>bóbudhītu</i>				of the first
or <i>bobuddhāt</i>				form
D. 1.	<i>bóbudhāva</i>	<i>bobudhyāvahai</i>	<i>bobudhyāvahai</i>	.
2.	<i>bóbuddhām</i>	<i>bobudhyéthám</i>	<i>bobudhyéthám</i>	.
3.	<i>bobuddhām</i>	<i>bobudhyétām</i>	<i>bobudhyétām</i>	.
P. 1.	<i>bóbudhāma</i>	<i>bobudhyāmahai</i>	<i>bobudhyāmahai</i>	.
2.	<i>bóbuddhā</i>	<i>bobudhyádvam</i>	<i>bobudhyádvam</i>	.
or <i>bobuddhāt</i>				.
3.	<i>bóbudhatu</i>	<i>bobudhyántām</i>	<i>bobudhyántām</i>	.

PERFECT.

First Form.

Active.

S. 1.

chakara or *chakāra*, or *isa*, or *babhuva*, I have known repeatedly

2.

chakārtha, *āsitha*, *babhūvitha*

3.

chakūra, *āsa*, *babhūva*

D. 1. *bobudhām*

chakṛiva, *āsīva*, *babhūviva*

2.

chakrāthas, *āsāthas*, *babhūvāthas*

3.

chakratas, *āsātas*, *babhūvātas*

P. 1.

chakṛima, *āsima*, *babhūvima*

2.

chakra, *āsa*, *babhūva*

3.

chakras, *āsas*, *babhūvas*

First Form.

Passive.

S. 1.

chakre, *āse*, *babhūve*, I have been known repeatedly

2.

chakṛishe, *āsishē*, *babhūvishē*

3.

chakre, *āse*, *babhūve*

D. 1.

chakṛivāhe, *āsivāhe*, *babhūvīvāhe*

2.

chakrāthe, *āsāthe*, *babhūvāthe*

3.

chakrāte, *āsāte*, *babhūvāte*

P. 1.

chakṛimāhe, *āsīmāhe*, *babhūvīmāhe*

2.

chakṛidhe, *āsīdhe*, *babhūvidhe* or *babhūvidhe*

3.

chakṛire, *āsire*, *babhūvire*

Second Form.

Active.

S. 1.

chakre, *āsa*, *babhūva*, I have known repeatedly

2.

chakṛishe, *āsitha*, *babhūvitha*

3.

chakre, *āsa*, *babhūva*

D. 1.

chakṛivāhe, *āsivā*, *babhūviva*

2.

chakrāthe, *āsāthas*, *babhūvāthas*

3.

chakrāte, *āsātas*, *babhūvātas*

P. 1.

chakṛimāhe, *āsima*, *babhūvima*

2.

chakṛidhe, *āsa*, *babhūva*

3.

chakṛire, *āsas*, *babhūvas*

Passive like the Passive of the first-form.

PARTICIPLE OF THE PERFECT.

Active.

Passive.

Active.

Passive.

bobudhāmchakṛat, *āsivāt*, *babhūvat*, etc., (cf. § 169), having known repeatedly

bobudhātā, being known repeatedly

bobudhāmchakṛāna or *āsivāt* or *babhūvat*, etc. (cf. § 169), having known repeatedly

bobudhātā, being known repeatedly

bobudhātārānt, having known repeatedly

bobudhātārānt, having known repeatedly

First Form.	Second Form.
Active.	Active.

AORIST

<p>S. 1. <i>ābobudhisham</i>, I had known repeatedly</p> <p>2. <i>ābobudhīś</i></p> <p>3. <i>ābobudhī</i></p> <p>D. 1. <i>ābobudhishva</i></p> <p>2. <i>ābobudhishātam</i></p> <p>3. <i>ābobudhishātām</i></p> <p>P. 1. <i>ābobudhishma</i></p> <p>2. <i>ābobudhishā</i></p> <p>3. <i>ābobudhishus</i></p>	<p><i>ābobudhishi</i>, I had been known repeatedly</p> <p>2. <i>ābobudhishīś</i></p> <p>3. <i>ābobudhi</i></p> <p>4. <i>ābobudhishvahi</i></p> <p>5. <i>ābobudhishāthām</i></p> <p>6. <i>ābobudhishātām</i></p> <p>7. <i>ābobudhishmahī</i></p> <p>8. <i>ābobudhidhram</i></p> <p>9. <i>ābobudhishata</i></p>	<p><i>ābobudhishi</i>, I had known repeatedly</p> <p>2. <i>ābobudhishīś</i></p> <p>3. <i>ābobudhishā</i></p> <p>4. <i>ābobudhishvahi</i></p> <p>5. <i>ābobudhishāthām</i></p> <p>6. <i>ābobudhishātām</i></p> <p>7. <i>ābobudhishmahī</i></p> <p>8. <i>ābobudhidhram</i></p> <p>9. <i>ābobudhishata</i></p>
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[Passive like the Passive of the first form.]

FUTURE I.

<p>S. 1. <i>bobudhitāsmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhitāsi</i></p> <p>3. <i>bobudhitā</i></p> <p>D. 1. <i>bobudhitāsva</i></p> <p>2. <i>bobudhitāstha</i></p> <p>3. <i>bobudhitārau</i></p> <p>P. 1. <i>bobudhitāsmas</i></p> <p>2. <i>bobudhitāstha</i></p> <p>3. <i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall be known repeatedly</p> <p>2. <i>bobudhitāse</i></p> <p>3. <i>bobudhitā</i></p> <p>4. <i>bobudhitāsvahe</i></p> <p>5. <i>bobudhitāsthahe</i></p> <p>6. <i>bobudhitārau</i></p> <p>7. <i>bobudhitāsmahē</i></p> <p>8. <i>bobudhitādhe</i></p> <p>9. <i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall know repeatedly</p> <p>2. <i>bobudhitāse</i></p> <p>3. <i>bobudhitā</i></p> <p>4. <i>bobudhitāsvahe</i></p> <p>5. <i>bobudhitāsthahe</i></p> <p>6. <i>bobudhitārau</i></p> <p>7. <i>bobudhitāsmahē</i></p> <p>8. <i>bobudhitādhe</i></p> <p>9. <i>bobudhitāras</i></p>
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[Passive like the Passive of the first form.]

FUTURE II.

<p>S. 1. <i>bobudhishyāmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhishyāsi</i></p> <p>3. <i>bobudhishyāti</i></p> <p>D. 1. <i>bobudhishyānt</i></p> <p>2. <i>bobudhishyānta</i></p> <p>3. <i>bobudhishyānta</i></p> <p>P. 1. <i>bobudhishyāmas</i></p> <p>2. <i>bobudhishyānta</i></p> <p>3. <i>bobudhishyānti</i></p>	<p><i>bobudhishyē</i>, I shall be known repeatedly</p> <p>2. <i>bobudhishyē</i></p> <p>3. <i>bobudhishyē</i></p> <p>4. <i>bobudhishyēntahe</i></p> <p>5. <i>bobudhishyēntahe</i></p> <p>6. <i>bobudhishyēntahe</i></p> <p>7. <i>bobudhishyēntahe</i></p> <p>8. <i>bobudhishyēntahe</i></p> <p>9. <i>bobudhishyēntahe</i></p>	<p><i>bobudhishyē</i>, I shall know repeatedly</p> <p>2. <i>bobudhishyē</i></p> <p>3. <i>bobudhishyē</i></p> <p>4. <i>bobudhishyēntahe</i></p> <p>5. <i>bobudhishyēntahe</i></p> <p>6. <i>bobudhishyēntahe</i></p> <p>7. <i>bobudhishyēntahe</i></p> <p>8. <i>bobudhishyēntahe</i></p> <p>9. <i>bobudhishyēntahe</i></p>
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[Passive like the Passive of the first form.]

Active.

First Form.

Passive.

PARTICIPLE OF THE FUTURE.

bobudhishyánt, what will know repeatedly
bobudhya, or *bobudhanīya*, or *bobudhitāya*, what is or ought to be known repeatedly

Active.

Second Form.

Passive.

bobudhishyāmāna, what will know repeatedly
bobudhya, *bobudhanīya*, *bobudhitāya*, what is or ought to be known repeatedly

First Form.

Second Form.

Active.

Passive.

Active.

CONDITIONAL.

S. 1. *ābobudhishyam*, I should know repeatedly
ābobudhishye, I should be known repeatedly
ābobudhishye, I should know repeatedly
 2. *ābobudhishyas*
ābobudhishyathās
ābobudhishyathās
 3. *ābobudhishyat*
ābobudhishyata
ābobudhishyata
 D. 1. *ābobudhishyāva*
ābobudhishyāvahi
ābobudhishyāvahi
 2. *ābobudhishyatam*
ābobudhishyethām
ābobudhishyethām
 3. *ābobudhishyatām*
ābobudhishyetām
ābobudhishyetām
 P. 1. *ābobudhishyāma*
ābobudhishyāmahi
ābobudhishyāmahi
 2. *ābobudhishyata*
ābobudhishyadhvam
ābobudhishyadhvam
 3. *ābobudhishyan*
ābobudhishyanta
ābobudhishyanta

[Passive like the Passive of the first form.]

PREGATIVE.

S. 1. *bobudhyāsam*, I pray, I may know repeatedly
bobudhishīyā, I pray, I may be known repeatedly
bobudhishīyā, I pray, I may know repeatedly
 2. *bobudhyās*
bobudhishīsthās
bobudhishīsthās
 3. *bobudhyāt*
bobudhishīstā
bobudhishīstā
 D. 1. *bobudhyāsva*
bobudhishīvahi
bobudhishīvahi
 2. *bobudhyāstam*
bobudhishīsthām
bobudhishīsthām
 3. *bobudhyāstām*
bobudhishīstām
bobudhishīstām
 P. 1. *bobudhyāma*
bobudhishīmahi
bobudhishīmahi
 2. *bobudhyāsta*
bobudhishīdhvam
bobudhishīdhvam
 3. *bobudhyāsus*
bobudhishīrān
bobudhishīrān

[Passive like the Passive of the first form.]

ABSOLUTIVE.

bobudhitvā, having known repeatedly, or having been known repeatedly

INFINITIVE. ACTIVE

bobudhitum, to know repeatedly

DESIDERATIVE.

Active.

Passive.

Paṇasmaipada.

Ātmanepada.

PRESENT.

S. 1. <i>būbodbhishāmi</i> , I wish	<i>būbodbhishē</i> , I wish	<i>bubodbhishyē</i> , I am
to know	to know	wished to know
2. <i>būbodbhishasi</i>	<i>būbodbhishase</i>	<i>bubodbhishyāse</i>
3. <i>būbodbhishati</i>	<i>būbodbhishate</i>	<i>bubodbhishyāte</i>
D. 1. <i>būbodbhishāvas</i>	<i>būbodbhishāvahe</i>	<i>bubodbhishyāvāhe</i>
2. <i>būbodbhishathas</i>	<i>būbodbhishethe.</i>	<i>bubodbhishyēthe</i>
3. <i>būbodbhishatas</i>	<i>būbodbhishete</i>	<i>bubodbhishyēte</i>
P. 1. <i>būbodbhishāmas</i>	<i>būbodbhishāmahe</i>	<i>bubodbhishyāmāhe.</i>
2. <i>būbodbhishatha</i>	<i>būbodbhishudhre</i>	<i>bubodbhishyādhre</i>
3. <i>būbodbhishanti</i>	<i>būbodbhishaute</i>	<i>bubodbhishyāute</i>

PARTICIPLE OF THE PRESENT.

<i>būbodbhishant</i> , wish-	<i>būbodbhishamāya</i> ,	<i>bubodbhishyamāya</i> ,
ing to know	wishing to know	being wished to know

IMPERFECT.

S. 1. <i>ābubodbhisham</i> , I	<i>ābubodbhishē</i> , I	<i>ābubodbhishyē</i> , I was
wished to know	wished to know	wished to know
2. <i>ābubodbhishas</i>	<i>ābubodbhishathās</i>	<i>ābubodbhishyathās</i>
3. <i>ābubodbhishat</i>	<i>ābubodbhishata</i>	<i>ābubodbhishyata</i>
D. 1. <i>ābubodbhishāva</i>	<i>ābubodbhishāvahi</i>	<i>ābubodbhishyāvahi</i>
2. <i>ābubodbhishatam</i>	<i>ābubodbhishethām</i>	<i>ābubodbhishyethām</i>
3. <i>ābubodbhishatām</i>	<i>ābubodbhishetām</i>	<i>ābubodbhishyetām</i>
P. 1. <i>ābubodbhishāma</i>	<i>ābubodbhishāmahi</i>	<i>ābubodbhishyāmahi</i>
2. <i>ābubodbhishata</i>	<i>ābubodbhishadhi am</i>	<i>ābubodbhishyadhi am</i>
3. <i>ābubodbhishan</i>	<i>ābubodbhishanta</i>	<i>ābubodbhishyanta</i>

Active.

Passive.

Parasmaipada.

Âtmanepada.

POTENTIAL.

S. 1. <i>bûbodhisheyam</i> , I may wish to know	<i>bûbodhisheya</i> , I may wish to know	<i>bubodhisheyā</i> , I may be wished to know
2. <i>bûbodhishes</i>	<i>bûbodhishethāt</i>	<i>bubodhisheyéthās</i>
3. <i>bûbodhisheset</i>	<i>bûbodhisheseta</i>	<i>bubodhisheyéta</i>
D. 1. <i>bûbodhishera</i>	<i>bûbodhisherahi</i>	<i>bubodhisheyérāhi</i>
2. <i>bûbodhishetām</i>	<i>bûbodhisheyūthām</i>	<i>bubodhisheyétāthām</i>
3. <i>bûbodhishesātām</i>	<i>bûbodhisheyātām</i>	<i>bubodhisheyētām</i>
P. 1. <i>bûbodhishema</i>	<i>bûbodhishemahi</i>	<i>bubodhisheyémāhi</i>
2. <i>bûbodhisheseta</i>	<i>bûbodhishedhram</i>	<i>bubodhisheyédhram</i>
3. <i>bûbodhishesyus</i>	<i>bûbodhisheran</i>	<i>bubodhisheyéran</i>

IMPERATIVE.

S. 1. <i>bûbodhishāni</i> , may I wish to know	<i>bûbodhishai</i> , may I wish to know	<i>bubodhisheyai</i> , I may be wished to know
2. <i>bûbodhisha</i> or <i>bûbodhishatūt</i>	<i>bûbodhishast a</i>	<i>bubodhisheyāstra</i>
3. <i>bûbodhishatu</i> or <i>bûbodhishatāt</i>	<i>bûbodhishatām</i>	<i>bubodhisheyātām</i>
D. 1. <i>bûbodhishāra</i>	<i>bûbodhishāy ahai</i>	<i>bubodhisheyāy uhai</i>
2. <i>bûbodhishatam</i>	<i>bûbodhishethām</i>	<i>bubodhisheyéthām</i>
3. <i>bûbodhishesatām</i>	<i>bûbodhishesetām</i>	<i>bubodhisheyétām</i>
P. 1. <i>bûbodhishāma</i>	<i>bûbodhishāmāhai</i>	<i>bubodhisheyāmāhai</i>
2. <i>bûbodhishata</i> or <i>bûbodhishesatāt</i>	<i>bûbodhishadhī am</i>	<i>bubodhisheyādhi am</i>
3. <i>bûbodhishesantu</i>	<i>bûbodhishantām</i>	<i>bubodhisheyāntām</i>

PERFECT.

Parasmaipada. Active.

S. 1.	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have
2.	<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i> [wished to
3.	<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> [know
D. 1.	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>	<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.	<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.	<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.	<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

Ātmanepada. Active.

S. 1.	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have wished to know
2.	<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	<i>chakṛivāhe</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>	<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.	<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	<i>chakṛimāhe</i> , <i>āsinā</i> , <i>babhūvima</i>
2.	<i>chakṛidhre</i> , <i>āsa</i> , <i>babhūva</i>
3.	<i>chakrire</i> , <i>āsus</i> , <i>babhūvus</i>

Passive.

S. 1.	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been wished to
2.	<i>chakṛishe</i> , <i>āsishe</i> , <i>babhūvishe</i> [know
3.	<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	<i>chakṛivāhe</i> , <i>āsivāhe</i> , <i>babhūvivāhe</i>
2. <i>bubodhishāmi</i>	<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>
3.	<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	<i>chakṛimāhe</i> , <i>āsināhe</i> , <i>babhūvimāhe</i>
2.	<i>chakṛidhre</i> , <i>āsīdhre</i> , <i>babhūvidhre</i> , or <i>babhū-</i>
3.	<i>chakrire</i> , <i>āsire</i> , <i>babhūvire</i> [<i>vidhre</i>

PARTICIPLE OF THE PERFECT.

Parasmaipada. Active.	Ātmanepada. Active.	Passive.
<i>bubodhishāmi chakṛivat</i> , <i>āsivat</i> , or <i>babhūvat</i> , etc. (cf. § 169), having wished to know	<i>bubodhishāmi chak-</i> <i>rāṇa</i> , <i>āsirāt</i> or <i>babhūrat</i> , having wished to know	<i>bubodhishitā</i> , being wished to know

Active in general.

bubodhishitānt, having wished to know

		Active.		Passive.	
Parasmaipada.		* Âtmanepada.			
		AORIST.			
S. 1.	âbubodhishisham, I had wished to know	âbubodhishishi, I had wished to know	âbubodhishishi, I had been wished to know		
-2.	âbubodhishîs	âbubodhishishthâs	âbubodhishishthâs		
3.	âbubodhishît	âbubodhishishthâ	âbubodhishi		
D. 1.	âbubodhishishva	âbubodhishishvahi	âbubodhishishvahi		
2.	âbubodhishishtam	âbubodhishishâtâm	etc., like the		
3.	âbubodhishishthâm	âbubodhishishâtâm	Âtmanepada		
P. 1.	âbubodhishishma	âbubodhishishmahi			
2.	âbubodhishishthâ	âbubodhishishdhvam			
3.	âbubodhishishus	âbubodhishishata			
		FUTURE I.			
S. 1.	bubodhishitâsmi, I shall wish to know	bubodhishitâhe, I shall wish to know	bubodhishitâhe, I shall be wished to know, etc., like the Âtmanepada		
2.	bubodhishitâsi	bubodhishitâse			
3.	bubodhishitâ	bubodhishitâ			
D. 1.	bubodhishitâsvas	bubodhishitâsvahe			
2.	bubodhishitâsthas	bubodhishitâsthe			
3.	bubodhishitârau	bubodhishitârau			
P. 1.	bubodhishitâsmas	bubodhishitâsmahe			
2.	bubodhishitâstha	bubodhishitâsthve			
3.	bubodhishitâras	bubodhishitâras			
		FUTURE II.			
S. 1.	bubodhishishyâmi, I shall wish to know	bubodhishishyê, I shall wish to know	bubodhishishyê, I shall be wished to know, etc., like the Âtmanepada		
2.	bubodhishishyâsi	bubodhishishyâse			
3.	bubodhishishyâti	bubodhishishyâte			
D. 1.	bubodhishishyâvas	bubodhishishyâtvahe			
2.	bubodhishishyâsthas	bubodhishishyêsthe			
3.	bubodhishishyâstas	bubodhishishyêste			
P. 1.	bubodhishishyâmas	bubodhishishyâmahe			
2.	bubodhishishyâstha	bubodhishishyâsthve			
3.	bubodhishishyânti	bubodhishishyânte			
		PARTICIPLE OF THE FUTURE			
bubodhishishyânt, what will wish to know.		bubodhishishyâmâna, what will wish to know		bubodhishyâ, bubodhishantya, bubodhishitârya, what is or ought to be wished to know	

Active.	Passive.
Parasmaipada.	Ātmanepada.

CONDITIONAL.

S. 1.	<i>ābubodhishishyam</i> , I should wish to know	<i>ābubodhishishye</i> , I should be wished to know, etc., like the Ātmanepada
2.	<i>ābubodhishishyas</i>	<i>ābubodhishishyathās</i>
3.	<i>ābubodhishishyat</i>	<i>ābubodhishishyata</i>
D. 1.	<i>ābubodhishishyāva</i>	<i>ābubodhishishyāvahi</i>
2.	<i>ābubodhishishyatam</i>	<i>ābubodhishishyethām</i>
3.	<i>ābubodhishishyatām</i>	<i>ābubodhishishyetām</i>
P. 1.	<i>ābubodhishishyāma</i>	<i>ābubodhishishyāmahi</i>
2.	<i>ābubodhishishyata</i>	<i>ābubodhishishyadhvam</i>
3.	<i>ābubodhishishyan</i>	<i>ābubodhishishyanta</i>

PRECATIVE.

S. 1.	<i>bubodhishyāsam</i> , I pray, I may wish to know	<i>bubodhishishyā</i> , I pray I may be wished to know, etc., like the Ātmanepada
2.	<i>bubodhishyā</i>	<i>bubodhishishyāthās</i>
3.	<i>bubodhishyāt</i>	<i>bubodhishishyāthā</i>
D. 1.	<i>bubodhishyāsva</i>	<i>bubodhishishyāvahi</i>
2.	<i>bubodhishyāstam</i>	<i>bubodhishishyāsthām</i>
3.	<i>bubodhishyāstām</i>	<i>bubodhishishyāstām</i>
P. 1.	<i>bubodhishyāma</i>	<i>bubodhishishimāhi</i>
2.	<i>bubodhishyāta</i>	<i>bubodhishishidhram</i>
3.	<i>bubodhishyāsu</i>	<i>bubodhishishirān</i>

ABSOLUTIVE

bubodhishitū, having wished to know, or having been wished to know

INFINITIVE ACTIVE

bubodhishitum, to wish to know

CAUSAL.

	Active.	Passive.
	Parasmaipada.	Ātmanepada.

PRESENT

S. 1. <i>bodháyāmi</i> , I	<i>bodhāye</i> , I cause to know	<i>bodhyé</i> , I am caused to know
2. <i>bodháyasi</i>	<i>bodháyase</i>	<i>bodhyāse</i>
3. <i>bodháyati</i>	<i>bodháyate</i>	<i>bodhyāte</i>
D. 1. <i>bodháyāvas</i>	<i>bodháyāvahe</i>	<i>bodhyāvahe</i>
2. <i>bodháyathas</i>	<i>bodháyethe</i>	<i>bodhyéthe</i>
3. <i>bodháyatas</i>	<i>bodháyete</i>	<i>bodhyéte</i>
P. 1. <i>bodháyāmas</i>	<i>bodháyāmahe</i>	<i>bodhyāmahe</i>
2. <i>bodháyatha</i>	<i>bodháyadhre</i>	<i>bodhyādhre</i>
3. <i>bodháyanti</i>	<i>bodháyante</i>	<i>bodhyānte</i>

PARTICIPLE OF THE PRESENT.

<i>bodháyant</i> , causing to know	<i>bodháyamāna</i> , causing to know	<i>bodhyámāna</i> , being caused to know
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IMPERFECT

S. 1. <i>ábodhayam</i> , I	<i>ábodhaye</i> , I caused to know	<i>ábodhye</i> , I was caused to know
2. <i>ábodhayas</i>	<i>ábodhayathās</i>	<i>ábodhyathās</i>
3. <i>ábodhayat</i>	<i>ábodhayata</i>	<i>ábodhyata</i>
D. 1. <i>ábodhayāva</i>	<i>ábodhayāvahi</i>	<i>ábodhyāvahi</i>
2. <i>ábodhayatam</i>	<i>ábodhayethām</i>	<i>ábodhyethām</i>
3. <i>ábodhayatām</i>	<i>ábodhayetām</i>	<i>ábodhyetām</i>
P. 1. <i>ábodhayāma</i>	<i>ábodhayāmahi</i>	<i>ábodhyāmahi</i>
2. <i>ábodhayata</i>	<i>ábodhayadhvam</i>	<i>ábodhyadhvam</i>
3. <i>ábodhayan</i>	<i>ábodhayanta</i>	<i>ábodhyanta</i>

	Active.	Passive.
	Parasmaipada.	Âtmanépada.

POTENTIAL.

S. 1.	<i>bôdháyeyam</i> , I may	<i>bodháyeya</i> , I may	<i>bodhyéya</i> , I may
	cause to know	cause to know	be caused to know
2.	<i>bodháyēs</i>	<i>bodháyethās</i>	<i>bodhyéthās</i>
2.	<i>bodháyet</i>	<i>bodháyeta</i>	<i>bodhyéta</i>
∴ D. 1.	<i>bodháyeva</i>	<i>bodháyevahi</i>	<i>bodhyévahi</i>
2.	<i>bodháyetam</i>	<i>bodháyeyáthām</i>	<i>bodhyéyáthām</i>
3.	<i>bodháyetām</i>	<i>bodháyeyâtām</i>	<i>bodhyéyâtām</i>
P. 1.	<i>bodháyema</i>	<i>bodháyemahi</i>	<i>bodhyémahi</i>
2.	<i>bodháyeta</i>	<i>bodháyedhvam</i>	<i>bodhyédhvam</i>
3.	<i>bodháyeyus</i>	<i>bodháyeran</i>	<i>bodhyéran</i>

IMPERATIVE

S. 1.	<i>bodháyāni</i> , may I	<i>bodháyai</i> , may I	<i>bôdhyai</i> , may I be
	cause to know	cause to know	caused to know
2.	<i>bodháyā</i>	<i>bodháyāsva</i>	<i>bodhyāsva</i>
	or <i>bodháyatāi</i>		
3.	<i>bodháyatu</i>	<i>bodháyatām</i>	<i>bodhyatām</i>
	or <i>bodháyatāt</i>		
∴ D. 1.	<i>bodháyāva</i>	<i>bodháyāvahai</i>	<i>bodhyāvahai</i>
2.	<i>bodháyatam</i>	<i>bodháyethām</i>	<i>bodhyéthām</i>
3.	<i>bodháyatām</i>	<i>bodháyetām</i>	<i>bodhyétām</i>
P. 1.	<i>bodháyāma</i>	<i>bodháyāmahai</i>	<i>bodhyāmahai</i>
2.	<i>bodháyata</i>	<i>bodháyadhvam</i>	<i>bodhyádhvam</i>
	or <i>bodháyatāt</i>		
3.	<i>bodháyantu</i>	<i>bodháyantām</i>	<i>bodhyántām</i>

Active.

Passive.

Parasmaipada. Ātmanepada.

AORIST.

S. 1. <i>ābūbudham</i> , I had caused to know	<i>ābūbudhe</i> , I had caused to know	<i>ābodhayishi</i> or <i>ābodhishi</i> , have been caused to know
2. <i>ābūbudhas</i>	<i>ābūbudhathās</i>	<i>ābodhayishthās</i> <i>ābodhishthās</i>
3. <i>ābūbudhat</i>	* <i>ābūbudhata</i>	<i>ābodhi</i>
D. 1. <i>ābūbudhāva</i>	<i>ābūbudhāvahi</i>	<i>ābodhayishvahi</i> <i>ābodhishvahi</i>
2. <i>ābūbudhatara</i>	<i>ābūbudhethām</i>	<i>ābodhayishāthām</i> <i>ābodhishāthām</i>
3. <i>ābūbudhatām</i>	<i>ābūbudhetām</i>	<i>ābodhayishātām</i> <i>ābodhishātām</i>
P. 1. <i>ābūbudhāma</i>	<i>ābūbudhāmahi</i>	<i>ābodhayishmahi</i> <i>ābodhishmahi</i>
2. <i>ābūbudhata</i>	<i>ābūbudhadhram</i>	<i>ābodhayidhram</i> <i>ābodhidhram</i>
		or <i>ābodhayidhram</i>
3. <i>ābūbudhan</i>	<i>ābūbudhanta</i>	<i>ābodhayishata</i> <i>ābodhishata</i>

FUTURE I.

S. 1. <i>bodhayitāsmi</i> , I shall cause to know	<i>bodhayitāhe</i> , I shall cause to know	<i>bodhayitāhe</i> , or <i>bodhitāhe</i> , etc., like the Ātmanepada to know
2. <i>bodhayitāsi</i>	<i>bodhayitāse</i>	<i>bodhitāse</i>
3. <i>bodhayitā</i>	<i>bodhayitā</i>	<i>bodhitā</i>
D. 1. <i>bodhayitāsvas</i>	<i>bodhayitāsvahe</i>	<i>bodhitāsvahe</i>
2. <i>bodhayitāsthas</i>	<i>bodhayitāsthāhe</i>	<i>bodhitāsthāhe</i>
3. <i>bodhayitārau</i>	<i>bodhayitārau</i>	<i>bodhitārau</i>
P. 1. <i>bodhayitāsmas</i>	<i>bodhayitāsmāhe</i>	<i>bodhitāsmāhe</i>
2. <i>bodhayitāstha</i>	<i>bodhayitāsthāhe</i>	<i>bodhitāsthāhe</i>
3. <i>bodhayitāras</i>	<i>bodhayitāras</i>	<i>bodhitāras</i>

FUTURE II.

S. 1. <i>bodhayishyāmi</i> , I shall cause to know	<i>bodhayishyē</i> , I shall cause to know	<i>bodhayishyē</i> , or <i>bodhishyē</i> , etc., like the Ātmanepada to know
2. <i>bodhayishyāsi</i>	<i>bodhayishyāse</i>	<i>bodhishyāse</i>
3. <i>bodhayishyāti</i>	<i>bodhayishyāte</i>	<i>bodhishyāte</i>
D. 1. <i>bodhayishyāsvas</i>	<i>bodhayishyāsvahe</i>	<i>bodhishyāsvahe</i>
2. <i>bodhayishyāsthas</i>	<i>bodhayishyāsthāhe</i>	<i>bodhishyāsthāhe</i>
3. <i>bodhayishyāntas</i>	<i>bodhayishyānte</i>	<i>bodhishyānte</i>
P. 1. <i>bodhayishyāmas</i>	<i>bodhayishyāsmāhe</i>	<i>bodhishyāsmāhe</i>
2. <i>bodhayishyāstha</i>	<i>bodhayishyāsthāhe</i>	<i>bodhishyāsthāhe</i>
3. <i>bodhayishyānti</i>	<i>bodhayishyānte</i>	<i>bodhishyānte</i>

PARTICIPLE OF THE FUTURE.

<i>bodhayishyānt</i> , what will cause to know	<i>bodhayishyāmāna</i> , <i>bodhya</i> , <i>bodhanāya</i> , and <i>bo-</i> what will cause to know	<i>dhayitāya</i> , what is or ought to be caused to know
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Active.		Passive.	
Parasmaipada.	Ātmanepada.		
CONDITIONAL.			
1. <i>ābodhayishyam</i> , I should cause to know	1. <i>ābodhayishye</i> , I should cause to know	1. <i>ābodhayishye</i> , or <i>ābodhishye</i> , etc., like the. <i>Ātmanepada</i>	1. <i>ābodhishye</i> , I should be caused to know
2. <i>ābodhayishyas</i>	<i>ābodhayishyathās</i>		<i>ābodhishyathās</i>
3. <i>ābodhayishyat</i>	<i>ābodhayishyata</i>		<i>ābodhishyata</i>
1. <i>ābodhayishyāva</i>	<i>ābodhayishyāvahi</i>		<i>ābodhishyāvahi</i>
2. <i>ābodhayishyatām</i>	<i>ābodhayishyethām</i>		<i>ābodhishyethām</i>
3. <i>ābodhayishyatām</i>	<i>ābodhayishyetām</i>		<i>ābodhishyetām</i>
1. <i>ābodhayishyāma</i>	<i>ābodhayishyāmahi</i>		<i>ābodhishyāmahi</i>
2. <i>ābodhayishyata</i>	<i>ābodhayishyadhvam</i>		<i>ābodhishyadhvam</i>
3. <i>ābodhayishyan</i>	<i>ābodhayishyanta</i>		<i>ābodhishyanta</i>

PRECATIVE

1. <i>bodhyāsam</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , or <i>bodhishīyā</i> , etc., like the. <i>Ātmanepada</i>	1. <i>bodhishīyā</i> , I pray, I may be caused to know
2. <i>bodhyās</i>	<i>bodhayishīsthās</i>		<i>bodhishīsthās</i>
3. <i>bodhyāst</i>	<i>bodhayishīsthā</i>		<i>bodhishīsthā</i>
1. <i>bodhyāsva</i>	<i>bodhayishīrvāhi</i>		<i>bodhishīrvāhi</i>
2. <i>bodhyāstām</i>	<i>bodhayishīyāsthām</i>		<i>bodhishīyāsthām</i>
3. <i>bodhyāstām</i>	<i>bodhayishīyāstām</i>		<i>bodhishīyāstām</i>
1. <i>bodhyāsmā</i>	<i>bodhayishīmāhi</i>		<i>bodhishīmāhi</i>
2. <i>bodhyāsta</i>	<i>bodhayishīdhvam</i>		<i>bodhishīdhvam</i>
	or <i>bodhayishīdhvam</i>		
3. <i>bodhyāsus</i>	<i>bodhayishīrān</i>		<i>bodhishīrān</i>

ABSOLUTE.

bodhayitū, having caused to know, or having been caused to know

INFINITIVE. ACTIVE

bodhayitum, to cause to know.

APPENDIX.

SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, e.g. potential of the perfect वभूयाम्, imperative वभूतु (cf. my V.G., § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम्, from रुह् 'to ascend;' of the third aorist म्रुणुयाम्, from म्रि 'to swell;' of the sixth aorist ष्यासिपीमहि, from the verb ष्यात् 'to be exuberant;' of the seventh aorist तक्ष्येम, from the verb तृ 'to cross' (cf. my V.G. § 861); imperative of the first aorist श्रोतु from श्रु 'to hear;' of the third aorist वीचतु from वच् 'to speak,' मृपूरन्तु from मृ 'to fill;' of the fourth aorist स्तोपाणि from मृ 'to praise,' श्रोयन्तु from श्रु 'to hear;' of the fifth aorist सनिपन्तु from सन् 'to obtain;' of the seventh aorist धुदक्ष from दुह् 'to milk' (cf. *ib.* § 862).

The potential of the second future धक्षेत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्षेत् from वच् 'to speak.'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, e.g. वावृधथि, जिपे, रोहिथि, from the verbs वृध् 'to increase,' जि 'to conquer,' and रुह् 'to mount' (cf. my V.G. § 919).

Likewise some participles of the aorist occur, e.g. of the first aorist स्थान्त् from स्था 'to stand,' गमन्त् from गम् 'to go;' of the second aorist वृधन्त् from वृध्; of the third aorist पीष्यान् (from पायय, causal of पा 'to drink,' cf. § 137, अपीष्यम्); of the fourth or seventh aorist ह्रासमान् from हृ; of the fifth aorist सनिपन्त् from सन्; of the seventh aorist कृषमाण् from कृष् (cf. my V.G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting अ (or आ before य् and म्) before the personal terminations, which combines with a preceding अ or आ to आ, e.g. present indicative हन्ति *han-ti*, subjunctive हनति *han-a-ti*, indie. बोधति *bodha-ti*, subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*.

2. By changing optionally the final ए of the terminations to ऐ ai, e.g. pres. indie. यजते *yajate*, subj. यजति *yajātai*.

3. By using in the second conjugation generally the strong form (cf. §§ 82, 83), e.g. pres. indie. धुचे (for *duh+se*), subj. दोहसे *doh-a-se* (§ 83, II. A. 1), indie. युक्ते (for *yutj+te*), subj. युनजते *yunaj-a-te* (§ 83, II. A. 4).

4. In the imperfect and the aorist the augment is rejected, e.g. imperf. indie. अभरत् *abharat*, subj. भरत् *bharāt* (for *bharh-a-t*), indie. अगच्छन् *agachchhan*, subj. गच्छन् *guchchhān*, *bharh-a-t*), indie. अजङ्गन् *ajahgan* (frequentative of गम्, for अजङ्गम् + त् *ajahgam+t*), subj. जङ्गमत *jahgam-a-t*, first aorist indie. अभूत् *abhūt*, subj. भूयत् *bhuv-a-t* (cf. § 115, 3), third aorist indie. अवर्तत्, subj. वर्ततात् (for *vavarta-a-t*), fifth aorist indie. आवीत् *āvīt* (contracted from *āvīsh+t*, without the insertion of the auxiliary ई), subj. अविषत् *avish-a-t*, § 139, which stands for original *आविष+त्* *āvīsh+t*, without the insertion of the auxiliary ई), subj. अविषत् *avish-a-t*.

—5. Farther, the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive). e.g. third aorist indie. अवीचत् *arochat*, subj. चोचति *rochati* (cf. my V.G. — § 860).

A subjunctive of the perfect is formed from वृष् and irregularly from वृच्, viz. बावृधन्ते, पपृचन्ति (cf. my V.G. § 837, and Rig-Veda I. 141, 11).

• § 186. Lastly, the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect आन. ऐचिरे, past-perfect अपेचिरन् (Atharva-Veda V. 18, 11), from the

verb पच् 'to cook;' third pers. sing. perfect Par. आनय, past-perfect आनयत् (Taittir. Âr. 2, 9, Nirûkt. II. 11), from the verb चय; from the second pers. sing. perf. Âtm. सुपुपिये; past-perf. सुपुप्यात् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII. 533, 37).

PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-423.

The crude form of the verb sometimes is left unchanged, e.g. वृज् + अन *vrij + ana* makes वृजन *vrijana*; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final इ *i* and ई *î* become ए *e* before consonants, and इय *iy*, अय *ay*, and आय *ây* before vowels, e.g. नी + तृ *nî + tṛi*, नेतृ *netṛi*; भी + अस *bhî + asa*, भियस *bhiyasa*; जि + ज *jî + a*, जय *jaya*; नी + अक *nî + aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*; final रि *ri* and री *ri* become अर् *ar*, आर् *âr*, and र् *r*, and री *ri* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*; final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य *y* is often inserted, e.g. दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-yâ*. Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, रि *ri* to अर् *ar* (guna), e.g. बुध् + अक *budh + aka*, makes बोधक *bodhaka*; वृध् *vṛidh*, वर्धक *vardhaka*. Penultimate अ *a* before a single radical consonant is often lengthened, e.g. ज्वल् + अ *jval + a*, makes ज्वाल *jvâl-a*.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य *ya* to इ *i*, व *va* to उ *u*, र *ra* to रि *ri*, and by rejecting final or penultimate aasals, e.g. वच् + य

makes *उक्त्य*, प्रह् + आ *prachh + ā*, पृच्छा *prichchhā*; गम् + ति *gam + ti*, गति *gati*; संस् + ति *srañs + ti*, स्रस्ति *sraṣti*.

Many verbs insert the vowel *इ* before the affixes which begin with a consonant, except य *y*, वृ *r*, nasals, or स *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-162. For further details see my V.G. § 54 sqq. and § 363 sqq.

SECTION IV. COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190.*

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precatif, in general is not compounded with the verbal form, e.g. प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II. 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, e.g. यः प्रभवति *yāh* (relative pronoun) *prabhāvati*, समुद्भवति *samūdbhavati* (where *sam* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, e.g. periphrastic perfect प्रभवयाम् (आम, etc.) *prabhavayām* (āsa), first future प्रभवितामि *prabhavitāmi*, etc., participle present प्रभवन् *prabhavān*, participle of the passive perfect प्रभूत *prābhūta*, a primitive noun (§ 187), e.g. प्रभूति *prābhūti*.

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are:—

अति, 'beyond.'	दुस्, 'ill.'
अधि, 'above,' 'over.'	नि, 'into,' 'downwards.'
अनु, 'after.'	निस्, 'out,' 'without.'
अप, 'off.'	परी, 'away,' 'back.'
अपि, 'upon.'	परि, 'around.'
अभि, 'towards.'	प्र, 'before.'
अव, 'down.'	प्रति, (opposite) 'to,' 'back.'
आ, 'near to.'	वि, 'apart.'
उद्, 'up.'	सम्, 'together.'
उप, 'below.'	सु, 'well.'

As prepositions अद्, 'thus,' अन्तर्, 'between,' अस्तम्, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अह्, 'to,' and some others (cf. my V.G. § 241) are prefixed to some verbs.

Observ. 1. The verbs स्था, 'to stand,' सग, 'to stop,' and in the Veda सान्, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, e.g. उत्थास्यति, second future (although not compounded, § 189), उत्थातृ (compounded with the primitive noun स्थातृ), but उद्स्थात्, first aorist.

2. The prepositions प्र, परी, and परि, when prefixed to the verb अय, 'to go,' change their र् to ल्, e.g. सायेति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, the change to ल् is optional, निरय *nir-aya* or निलय *nil-ay-a*, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, e.g. पिधान (for *apikhāna*), a primitive noun, प्रवेरित *prave-va* (for *ava*)-*īrita*, 'thrown' (Lass. *Anth. Sansc.* ed. Gildemeister, p. 115).

4. The verbs कृ, 'to make,' हृ, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अपि, उप, परि, प्रति, or सम्,

generally insert स, which, in analogy with § 17, must become प after परि and प्रति, e.g. संस्करोति, परिष्करोति.

5. Before some nouns the finals of the prepositions are lengthened, e.g. अतिऽसार becomes अतीसार (cf. my V.G. p. 142).

§ 190. The verbs अस्, 'to be,' भू, 'to become' and 'to be,' and कृ, 'to make,' may be combined or compounded after the rules given in § 188:

1. With every noun, e.g. वधू, 'a wife,' वधू करोति, 'he makes somebody a wife' (not compounded), यो (pronoun relative) वधू करोति (compounded) वधूकृत (compounded).

A final अ or आ of the prefixed noun is changed to ई, final इ and उ are lengthened, and final क is changed to ली, e.g. शुक्ल, 'white,' शुक्ली भू; शुचि, 'pure,' शुची भू; मृदु, 'soft,' मृदू भू; मातृ, 'mother,' मातृ भू.

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., e.g. व्यङ्ग loc. plur. व्यङ्गु nyak-shu, makes व्यङ्गु nyak-kri, 'to insult.' If this form ends in a vowel the preceding rule is applied, for instance, मक्षन् loc. plur. मक्षन्तु bhasma-n changes the final अ to ई, and makes मक्षी ह, 'to reduce to ashes' (cf. § 193, 2).

II. With some words imitating sounds, e.g. पटत्, 'the sound of a flapping elephant's ear.' These words are repeated and अ is substituted for the final अत्, e.g. पटत्पटा करोति, पटत्पटाकृत.

III. With other words, some of which are used with कृ only (cf. my V.G. §§ 244, 245).

CHAPTER II.—THE NOUN.

SECTION I. CRUDE FORMS OF THE NOUNS

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V.G. §§ 426-617.

1. They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् y, final अ a, आ á, इ i, and ई í are rejected, e.g. अङ्कुर + इत् makes अङ्कुरित. Final उ and ऊ are changed to अच्, e.g. चतु + य चतस्र. Final ऋ is changed to रु, e.g. पितृ + य पित्र्य. Final ए to आय्, ओ to अच्, and औ to आय्.

2. Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, e.g. राजन् 'king,' of which the plural locative is राजन्, makes with the secondary affix स्व, राजस्व 'the condition of a king, sovereignty.' For the phonetic changes of final and initial consonants see §§ 10 and 25-36. Final र् or र of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

Exceptions:—

1. Nouns ending in अश् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य, the form which they have before the termination of the instrumental of the singular, e.g. प्राश् + ईन = प्राचीन (instrum. sing. प्राचा *prāch-ā*), प्रत्यश् + ईन = प्रतीचीन (instrum. sing. प्रतीचा *pratīch-ā*).

2. मद्, before surd letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मद्, before surd letters अस्मत्, for the dual and plural; त्वद्, before surd letters त्वत्, for the singular of the pronoun of the second person; युष्मद्, before surd letters युष्मत्, for the dual and plural; e.g. with ईय, मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'), त्वदीय 'thine,' युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्, विन्, and वन, e.g. विद्युत् + वन् विद्युत्वन्, तेजस् + विन् तेजस्विन्.—Final रस् and उस् change their स् to प् before the affixes मन्, e.g. ज्योतिस् + मन् = ज्योतिष्मन्.

4. The change of final क्, र्, त्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 33), e.g. स्वप् with the affix मद becomes स्वप्नय (for स्वक् + मय, the locative plural being *svak-shu*, cf. § 193, 2).

§ 191. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz, अ a to आ ā; इ i, ई ī, and ए e to ऐ ai; उ u, ऊ ū, and ओ o to औ au. अ ऋ ri to आर ār (Vriiddhi, cf. p. 38, note) e.g. शिव + च becomes शैव (cf. § 193, 1), पृथिवी + च पार्थिव (cf. § 193, 1).

If the first syllable contains a य् or व्, deduced from an original र्, ई, उ or क्, य is changed to ऐय्, and व् to औव्, e.g. यसन (from विऽयसन, according to § 22), with secondary च, makes वियसन, स्वय (from सुऽअय, § 22) सौवय.

Some other words follow this analogy, though their य् and व्

are of different origin, e.g. द्वार 'the door,' with secondary द्व becomes दीवारिकं.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities cf. my V.G. § 588.

III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, e.g. प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay.' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भू nor प्र exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, e.g. देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god.'

The words forming compounds of this category are either nouns, viz., substantives, adjectives, participles, numerals, pronouns, or indeclinables, viz., prepositions, absolutes, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Branda-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members. Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpurusha कर्तृ द्व्यर्थी (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

कु, कइ (particularly before vowels), कव, and का, derived from the interrogative 'pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुत्र, 'a bad son.'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुत्र, 'being with sons.'

Final vowels of the first member are sometimes lengthened, e.g. मणिः कर्णं makes मणिकर्णं. Sometimes they are shortened.

Some nouns ending in consonants, when used as second members, subjoin च, e.g. जल, 'water,' जलच; अक्ष, 'a verse,' अक्षच.

This category of compounds comprises three classes.

FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्वः).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhishma, Arjuna, and Yudishtira,' may form a compound भीष्मार्जुनयुधिष्ठिर.

They take generally the terminations of the dual, if there are two objects; of the plural, if there are more than two, e.g. 'Bhishma and Arjuna,' भीष्मार्जुनी, nominative dual; 'Bhishma, Arjuna, and Yudishtira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural; 'the Kshatriyas and the Vaicyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plur. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular.

Observ. 1. Crude forms ending in च, when followed by another crude form ending in च, or by पुत्र, change their final च to अ e.g. पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्र.

2. Crude forms ending in च, क्, ज्, झ्, ङ्, ण्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin च, e.g. वाक् त्वच् makes वाक्त्वच्, nominative singular.

Sometimes च is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem. 'night,' being the last member, substitutes रात्र and the compound becomes masculine, e.g. अहरऽरात्रि, with irregular change of the final syllable of the first member, makes अहोरात्र, masc. (but also neuter, cf. the Sanskrit Dictionary published in St. Petersburg, s.v.), 'day and night.'

• SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुरुष).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (i.e. the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound; e.g. राजर्षि, compounded of राजन्, 'king,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the kings;' देवर्षि, compounded of देव, 'a god,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the gods;' नीलोत्पल, compounded of नील, 'blue,' and उत्पल, 'lotus,' 'blue lotus;' ह्रस्वोत्पल, 'a little (ह्रस्व) brown (पिङ्गल),' सुवृत्त, 'well (सु) done (वृत्त).'

• When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, e.g. राजपुरुष, compounded of राजन्, 'a king,' and पुरुष, 'a man,' properly 'the king's man,' 'a watchman.'

• § 200. The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, 'a friend,' becomes इसख; गौ, 'a cow,' by adding अ, गव; नौ, 'a ship,' in the same way ऽनाव; अनस, 'a cart,' ऽअनस; राजन् rejects its final न (cf. my V.G. § 639).

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPositionAL
'COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), e.g. भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata;' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king.'

Compounds of this species may also consist of words which express actions immediately succeeding one another, e.g. स्नातानुलिप्त, 'first bathed (स्नात) and then anointed (अनुलिप्त).'

They are also formed to express comparison, e.g. घनश्याम 'as black (श्याम) as a cloud (घन).'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, e.g. पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र).'

'We may call this kind of compounds: *Compositio Karmadhāraya comparativa*.

§ 202. For महन्, 'great,' being the first member, is substituted महा, e.g. महाराज, 'a great king.'

NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, e.g. चतुर 'four,' and युग 'age,' चतुर्युगम्, nominative sing. neuter, 'the four ages,' पञ्च 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom. sing. fern., 'the first principal places of pilgrimage' (called Prayāga, Naimisha, etc.). Or they are used as adjectives signifying 'having the value, measure, weight, etc., of,' e.g. पञ्च 'five,' and कषाज 'cup' = पञ्च-कषाज (adjective, crude form) 'measured by five cups.'

When the compound becomes a substantive of the neuter gender, or an adjective, final **आ**, **ई**, and **ऊ** of the last component are shorted, e.g. **द्वि** 'two' + **खारी** 'a measure of grain' = **द्विखारि**. **गो** 'cow,' being second member, becomes **गु**, e.g. **द्विगु**, adj. 'of the value of two cows.'

SPECIAL RULES FOR THE SECOND SPECIES OF INFLECTIONAL COMPOUNDS (called **तत्पुरुष** *kat' tathpuruṣa*).

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, e.g. **देवपुत्र**, 'a son (पुत्र) of a god (देव).'

Compounds, the first part of which stands in the sense of another case, seldom occur. For the instances, in which words in such relations may be compounded, see my V.G. §§ 652, 653. Thus the first member has the sense of an accusative in **ग्रामग्राह**, 'one who has reached (ग्राम) a village (ग्राम),' of an instrumental in **धान्यार्थ**, 'wealth (अर्थ) by grain (धान्य),' of a dative in **यूपदाह**, 'timber (दाह) for a stake (यूप),' of an ablative in **स्वर्गपतित** 'fallen (पतित) from heaven (स्वर्ग),' of a locative in **स्थानीपक्क**, 'boiled (पक्क) in a pot (स्थानी).'

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e.g. **अतिराज** 'surpassing (अति, properly 'beyond') the king' (cf. § 200).
2. A participle, e.g. **भरद्गु**, 'bringing (भरद्, cf. § 168; 193, 2) wealth (गु).'

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final **आ**, **ई**, **ऊ**, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called **बद्धबोध**).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

Karmadhāraya-compound महाबाहु, 'a great (महा, cf. § 202) arm (बाहु),' may immediately be used also as the attribute, e.g. of a mighty king in the sense of 'great-arm-ed,' 'having a great arm;' पीताम्बर, also a *Karmadhāraya*, 'a yellow (पीत) cloth (अम्बर),' as the attribute, e.g. of Śiva, 'yellow-cloth-ed;' the *Tatpurusha-compound* स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, e.g. of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife.'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which cf. my V.G. §§ 673-677) and the word being changed from a substantive to an adjective, e.g. स्त्रीप्रमाण (§ 206), being as *Tatpurusha* a neuter, becomes as *Bahuvrīhi* an adjective.

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, e.g. दीर्घजङ्घा, fem. *Karmadhāraya*, 'a long leg,' becomes as *Bahuvrīhi* दीर्घजङ्घ (long-legg-ed), 'having a long leg.' But many words necessarily or optionally add the affix क्, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in च्च must add it, e.g. ख्यातभर्तृ, 'a renowned husband' (*Karmadhāraya*), as relative compound (*Bahuvrīhi*) makes ख्यातभर्तृक्, 'having a renowned husband.' But सुहृत्पमाला, 'a beautiful garland' (*Karmadhāraya*), may become either सुहृत्पमाल or सुहृत्पमालक्, 'having a beautiful garland.'

Some compounds of this class change the termination of the second members. Thus we have:—

अक्ष	instead of अक्षि 'the eye.'	इकोकुट	instead of काकुट 'the
अक्ष	" " अक्षि 'an edge,'		palate.'
	'a corner.'	कुक्ष	" " कुक्षि 'the belly.'
ईर्मन्	" " ईर्म 'a wound.'	गन्धि	" " गन्धि 'smell.'
ककुद	" " ककुद 'a swim-	चतुर	" " चतुर 'four.'
	mit.'	दन्त	" " दन्त 'a tooth.'

अङ्गु	instead of अङ्गु 'the knee.'	अङ्गु and	instead of पाद 'a foot.'
दन्त	" " दन्त 'a tooth.'	पाद	
दिव	" " दिवस् 'the day.'	प्रजा	instead of प्रजा 'progeny.'
धनुस्	" " धनुस् 'a bow.'	मूर्ध	" " मूर्धन् 'the head.'
धर्म	" " धर्म 'law.'	मेधा	" " मेधा 'under-standing.'
नास	" " नासिका 'the nose.'	मक्ष	" " मक्षि 'the thigh.'
नाभ	" " नाभि 'the navel.'	हृन्	" " हृन् 'a furrow.'
नेष	" " नेष 'a guide.'	हृद्	" " हृद् 'the heart.'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, e.g. 'a fifth consort' (Karmadhāraya) would be पञ्चम-भार्यः, but 'having a fifth wife' (Mahāvrihi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, cf. my V.G. § 667.

For महद्, 'great,' being the first member, is substituted महा, as in § 202.

APPENDIX.

§ 208. In order to express the continual repetition of an action, or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, e.g. पचति, 'he cooks,' पचतिपचति, 'he cooks continually;' ग्रामः, 'a village,' ग्रामेग्रामः (§ 224, Exc. 1), 'one village after the other.'

पर and अन्य, 'another,' are repeated and form compounds in a similar manner, signifying 'one another.' But then the first member is put in the nominative singular masculine (§ 221, 1), e.g. परस्पर (at the same time without changing the original स् to वि-arga :). पर्याय (§ 224, Exc. 1, and § 23). इतर, 'another,' doubles the crude form इतरेतर (§ 21, 1).

The particle इव, 'like,' is compounded with the preceding word, e.g. राजा इव (§ 7) राजिव (§ 21, 1), 'like a king.'

IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, e.g. जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, e.g. वचन *vachana*, 'speech,' from वच् *vach*, 'to speak.' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, e.g. भावना *bhāvanā*, from भावय *bhāvaya*, causal of भू *bhū*.

Neuters are further the collective and abstract nouns formed by secondary अ *a*. Those formed by the secondary affix य *ya* may be of the neuter or feminine gender. In the latter case they take the termination ई *ī* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, e.g. मैत्र्य *maitrya*, 'friendship,' neut., or मैत्री *maitrī*, fem.

Most crude forms ending in आ *ā* are feminines. Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender.

The words in ई *ī* are, like those in आ *ā*, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in उ *u* mostly are masculines.

Those in ऊ *ū* are nearly all feminines; some few masculines.

Substantives in ए *ī* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यौ *dyo*, 'heaven,' fem.; गो *go*, 'ox, cow,' masc. and fem.; ग्लौ *glau*, 'moon,' masculine; नौ *nan*, 'ship,' feminine.

The substantives ending in अ *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is*, and उस् *us*. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (*cf.* my V.G. § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member.

§. 210. Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a*, lengthen this vowel or substitute ई *i* for it, e.g. गत *gata*, masc. and neuter, 'gone,' गता *gatā*, fem., 'a goddess,' देव *deva*, masc., 'a god,' देवी *devī*, fem., 'a goddess.'

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, e.g. सखि *sakhi*, masc., 'a friend,' सखी *sakhī*, fem., 'a female friend.'

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin ई *i*, before which उ *u* is changed to वृ *v*, e.g. लघु *laghu*, masc. and neut., 'light,' in the fem. either unchanged or लघु *laghū*. Some lengthen their final, e.g. पङ्गु *paṅgu*, masc. and neut., 'lance,' fem. पङ्गु *paṅgū*.

The affix ई *i* is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz.:—

1. To many of those ending in अ *ri*, which must be changed to ई *rī*, e.g. दातृ *dātṛi*, 'one who gives,' fem. दात्री *dātṛī*.
2. To the words ending in अच् *ach*, the present and future participles in अन् *ant* and अत् *at* (§ 168), the nouns in मन् *man*, वन् *vant*, यन् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 213).

These words subjoin the affix **ई** to that form which they have before the termination of the instrumental singular, e.g.:

प्रत्यम् 'following,' instrum. sing. प्रतीचा, fem. प्रतीची

pratyanich *pratichā* *pratichi*

चिन्वन् 'arranging,' " " चिन्वता, " चिन्वती

chineant *chineatā* *chineatī*

पिप्रत् 'filling,' " " पिप्रता, " पिप्रती

piprat *pipratā* *pipratī*

अग्निमन् 'having fire,' " " अग्निमता, " अग्निमती

agnimant *agnimatā* *agnimatī*

कियन् 'how great,' " " कियता, " कियती

kiyant *kiyatā* *kiyatī*

राजन् 'king,' " " राजा, " राजी

rājan *rājā* *rājī*

Participle of the re-

duplicate perfect

of रुद् 'having

wept' (§ 169),

" " रुदुषा, " रुदुषी

rurudushā *rurudushi*

यवीयन् (comparative

of युवन् 'young'), " " यवीयसा, " यवीयसी

yuvan *yavyasā* *yavyasī*

Exceptions:—

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate **न्**, e.g. बोधन् *bodhant*, fem. बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in **ई**, and the future participles of the active may optionally retain it, e.g. तुदन् *tudant* (from तुद् *tud*, I. U), fem. तुदती *tudatī* or तुदन्ती *tudantī*, यान् *yānt* (from या *yā*, II. 2, 'to go'), fem. याती *yātī* or यान्ती *yāntī*, नेष्यन् *neshyant* (from नी *nī*, 'to lead'), fem. नेष्यती *neshyatī* or नेष्यन्ती *neshyantī*.

2. Many words ending in **न्** change final **न्** to **र**, e.g. पीबन् *pīvan*, fem. पीबरी *pīvarī*.

§ 210 *b*. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au*, उ *u*. e.g. सोमपा *somapā*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapa*; ग्रामणी *grāmaṇī*, masc. and fem., ग्रामणि *grāmaṇi*, neuter; खलपु *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहुरि *bahurī*, masc. and fem., बहुरि *bahuri*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu*, neuter; अतिनो *atinau*, masc. and fem., अतिनु *aitnu*, neuter.

SECTION II. DECLENSION OF NOUNS.

1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् *svar*, 'heaven' (cf. my V.G. § 781), also a few which are used in the plural only (ib. § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to*; ablative, *from*; genitive, *of*; and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e.g. आत्रेय *ātreya*, patronymic derived from अत्रि *atri*, 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*.

The accent is generally that of the crude form, e.g. *mānas*, 'mind,' dat. sing. *mānas-e*. But the vocative has the acute on its first syllable, e.g. *agnī*, 'fire,' nom. sing. *agnis*, but voc. *agne*. Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf. e.g. § 230.

FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS.

§ 212. The terminations are :

	SINGULAR.			DUAL.			PLURAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.Voc.	०	—	—	—	} ^{N V} श्री ई ^{Acc} as i		—	} ^{N V} अस ई ^{Acc.} as (cf Obs 1)	
Acc.	—	अम् ० am	—	—			—		
Instr.	आ a	—	—	} ^{Inst.} भ्याम् ^{Dat} ^{Abl} bhyaḍm			Inst. भिस bhiss	—	—
Dat.	ए e	—	—				} ^{Dat} भ्यस ^{Abl.} bhyaḥ		
Abl.	अस	—	—					} ^{Gen.} ग्राम ^{Loc.} dm	
Gen.		as	—						—
Loc.	इ i	—	—	} ^{Gen.} श्रीस ^{Loc.} os			Loc. सु su	—	—

Observ. I. In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz., *h* before gutturals; *ñ* before palatals; *ṇ* before linguals; *n* before dentals, *r* and *l*; *m* before labials; Anusvāra \div (or \sim) before sibilants and *h*, e.g. सर्वशक् *sarvaśak*, plur. nom. voc. acc. सर्वशङ्खि *sarvaśa-ñ-h-i*; असृज् *asṛj*, असृज्णि *asṛi-ñ-j-i*; शकृत् *śakṛit*, शकृन्ति *śakṛi-n-t-i*.

The nasal is not inserted in crude forms :—

1. Which are identical with the crude form of the desiderative after having rejected the final *a*, or with the crude form of the frequentative, e.g. पिपठिष् *pipaṭhish* (from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*), plural nom. voc. acc. पिपठिषि *pipaṭhish-i*.

2. Which end in *n* semi-vowel or nasal, e.g. बहूपुर *bahupur*, plur. nom. voc. acc. बहूपुरि *bahupuri*, प्रज्ञाम् *praçām*, प्रज्ञामि *praçāmi*.

The insertion is optional:—

1. In the present participles which have no *n* before their

final त् t (§ 168), e.g. पिप्रत् *piprat*, plur. nom. voc. acc. पिप्रति *piprat-i* or पिप्रन्ति *pipra-n-ti*.

2. In crude forms with a final compound consonant, the first element of which is र r or ल l, e.g. सुवल् *suvalg*, plur. nom. voc. acc. सुवल्ति *suvalg-i* or सुवन्ति *sava-n-lg-i*.

Observe. II. The rule for the change of स् s to श sh, given in § 17, is applicable to the termination of the locative plural.

PARADIGM : सुगण *sugan*, m.f.n., 'counting well, a good reckoner.'

SINGULAR				DUAL			
	m f n.	m.f.	n.		m f n.	m.f.	n.
N.V.	सुगण <i>sugan</i>	—	—	} N.V. Acc.	—	सुगणी <i>sugani</i>	सुगणी <i>sugani</i>
Acc.	—	सुगणम् <i>suganam</i>	सुगण <i>sugan</i>		—	—	—
Instr.	सुगणा <i>sugani</i>	—	—		सुगण्यम् <i>suganyam</i>	—	—
Dat.	सुगणे <i>sugane</i>	—	—		—	—	—
Abl.	} सुगणस <i>suganas</i>	—	—	} Gen. Loc.	सुगणीस <i>suganiś</i>	—	—
Gen.		—	—		—	—	—
Loc.		सुगणि <i>sugani</i>	—		—	—	—

PLURAL			
	m f n.	m.f.	n.
N.V.	—	सुगणस <i>suganas</i>	सुगणि <i>sugani</i>
Acc.	—	—	—
Instr.	सुगण्यम् <i>suganyam</i>	—	—
Dat.	सुगण्यम् <i>suganyam</i>	—	—
Abl.	सुगण्यम् <i>suganyam</i>	—	—
Gen.	सुगण्यम् <i>suganyam</i>	—	—
Loc.	सुगण्यम् <i>suganyam</i>	—	—

This paradigm suffices also for crude forms ending in *ल*, e.g. सुज्वल् *sujval*, adj. 'blazing beautifully.'

§ 213. Crude forms ending in other simple or compound consonants, undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the singular accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the singular accusative neuter, and the plural locative:—

Final *ख* *kh*, *ग* *g*, *घ* *gh*, *च* *ch*, *ज* *j*, and *झ* *jh* are changed to *क्* *k*.

Final *ट* *ṭ*, *ठ* *ṭh*, *ड* *ḍ*, *ढ* *ḍh*, *ळ* *ḷ*, *श* *ś*, *ल* *śh*, and *ह* *h* to *ट* *ṭ*.

Final *थ* *ṭh*, *द* *ḍ*, and *ध* *ḍh* to *त* *t*.

Final *फ* *ph*, *ब* *b*, and *भ* *bh*, to *प* *p*.

Final *म* *m* to *न्* *n*.

Final *ण* *ṇ*, *र* *r*, and *ल* *l* are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter *र* *r*, according to § 13, is changed to Visarga (:).

For the change of final *न्* *n*, cf. § 221, III., IV., for that of a final *स* *s*, cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with *भ* *bh*:—

Final *क्* *k*, *ख* *kh*, *घ* *gh*, *च* *ch*, *ज* *j*, and *झ* *jh* are changed to *ग* *g*.

Final *ट* *ṭ*, *ठ* *ṭh*, *ड* *ḍ*, *ढ* *ḍh*, *ळ* *ḷ*, *श* *ś*, *ल* *śh*, and *ह* *h* to *द* *d*.

Final *त* *t*, *थ* *ṭh*, and *ध* *ḍh* to *द* *d*.

Final *प* *p*, *फ* *ph*, and *भ* *bh* to *ब* *b*.

Final *म* *m* to *न्* *n*, as in I.

Final *ण* *ṇ*, *र* *r*, and *ल* *l* are left unchanged, and for *न्* *n* and *स* *s*, cf. § 221, III., IV., and § 215.

Except. to I. and II. *ह* *h* terminating a syllable which begins with *द* *d*, and the noun उष्णिह *uṣṇih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to *क्* *k*, before *भ* *bh* to *ग* *g*.

Observ. to I. and II. :—

1. If the last syllable of the crude form ends in घ *gh*, द *dh*, ध *dh*, भ *bh*, or ह *h*, and begins with ग *g*, द *d*, ध *d*, or ब *b*, the latter are changed to घ *gh*, द *dh*, ध *dh*, and भ *bh*, e.g. कामदुह *kāma-duh*, nom. and voc. कामधुक *kāma-dhuk*, cf. p. 221.

2. र *r* and उ *u*, when preceding a final radical र *r* or स *s*, are lengthened, e.g. गिर *gir*, fem., 'speech,' nom. and voc. sing. गीर *gīr* (गी: *gīh*), instr., dat., abl. dual गीर्भ्याम् *gīr-bhyām*, instr., plur. गीर्भिस् *gīr-bhis*, dat. and abl. plur. गीर्भ्यस् *gīr-bhyas*, loc. plur. गीर्षु *gīr-shu* (cf. § 17); पुर *pur*, fem., 'town,' पूर *pūr* (पू: *pūh*), पूर्भ्याम् *pūr-bhyām*.

III. Crude forms ending in compound consonants, except च *ch*, for which see I. and II., undergo the following changes :—

1. If the compound consonant consists of two letters, the first element of which is र *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज *ūrj*, fem., 'strength,' nom. voc. sing. ऊर्क *ūrkh*, instr. dat. abl. sing. ऊर्ग्भ्याम् *ūrg-bhyām*, loc. plur. ऊर्षु *ūrkh-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I. II., and III., 1, e.g. सुवल *sural*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *sural*, instr. dat. abl. dual सुवल्भ्याम् *sural-bhyām*, loc. plur. सुवल्षु *sural-shu* (§ 17); चिकीर्ष *chikīrsh* (for original चिकीर्स् *chikīrs*, from the desiderative चिकीर्षे *chikīrsha*, for original चिकीर्से *chikīr-sa*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikīr* (चिकी: *chikīh*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhyām*, loc. plur. चिकीर्षु *chikīr-shu*; सिष्यन्त् *sīsyants*, nom. voc. sing. m.f.n. and acc. sing. n. सिष्यन्

sisyan, instr. dat. abl. dual *सिष्यभ्याम् sisyan-bhyām*, loc. plur. *सिष्यन्तु sisyan-su*; *सुव्रत् suvrat*, nom. voc. sing. m.f.n. and acc. sing. n. *सुव्रत् suvrat*, instr. dat. abl. dual *सुव्रद्भ्याम् suvrat-bhyām*, loc. plur. *सुव्रद्भ्यः suvrat-su*.

If the remaining consonant is Anusvāra, it is changed to *न्*, e.g. *सुहिंस suhinis*, nom. voc. sing. m.f.n. and acc. sing. n. *सुहिन suhin*, instr. dat. abl. dual *सुहिन्भ्याम् suhin-bhyām*, loc. plur. *सुहिन्तु suhin-su*.

IV. When the termination of the locative plural *सु* is preceded by *ण*, *ट* is optionally inserted, when preceded by *ट* or *न्*, *त्*, e.g. from *सुगण*, *सुगरम्* or *सुगणद्*, from *अलिह*, *अलिद्* or *अलिदत्*, from *सुहिंस*, *सुहिन्तु* or *सुहिन्तु*.

§ 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

सर्वज्ञः sarvaçak, nom. voc. sing. m.f.n. and acc. sing. n. *सर्वज्ञः sarvaçak*, instr. dat. abl. dual *सर्वज्ञभ्याम् sarvaçag-bhyām*, instr. pl. *०ग्भिः ०g-bhis*, dat. abl. pl. *१ग्भ्यः १g-bhyas*, loc. plur. *सर्वज्ञन्तु sarvaçak-shu*. The other cases follow the analogy of the paradigm in § 212, sing. instr. *सर्वज्ञका sarvaçak-ā*, etc., nom. acc. voc. plur. neuter *सर्वज्ञान् sarvaçank-i* (§ 212, Obs. 1).

सुलिखः sulikh, nom. voc. sing. m.f.n. and acc. sing. n. *सुलिखः sulikh*, instr. dat. abl. dual *सुलिखभ्याम् sulig-bhyām*, loc. plur. *सुलिखन्तु sulikh-shu*, instr. sing. *सुलिखा sulikh-ā*, etc., nom. voc. acc. plur. neuter *सुलिखान् sulinh-i*.

गजमृगः gajamṛig, *गजमृक् gajamṛik*, *गजमृग्भ्याम् gajamṛig-bhyām*, *गजमृगन्तु gajamṛik-shu*, *गजमृगा gajamṛig-ā*, *गजमृगि gajamṛig-i*.

वाक् vāk, fem. 'speech,' *वाक् vāk*, *वाग्भ्याम् vāg-bhyām*, *वाग्न्तु vāk-shu*, *वाचा vāch-ā*. *सुवाचः suvāch*, adj. 'well speaking,' nom. voc. acc. plur. neuter *सुवाचि suvāch-i*.

अतिव्रतः ritvij, masc. 'a priest,' *अतिव्रः ritvik*, *अतिव्रग्भ्याम् ritvig-bhyām*, *अतिव्रन्तु ritvik-shu*, *अतिव्रता ritvij-ā*.

प्राश् *prāchh*, masc. 'an inquirer,' प्राट् *prāt*, प्राट्भ्याम् *prāt-bhyām*, प्राट्सु *prātsu* or प्राट्सु, प्राश् प्राचह-*ā*.

विग् *viḡ*, masc. 'a man of the third caste,' विट् *viṭ*, विट्भ्याम् *viṭ-bhyām*, विट्सु *viṭ-su* or विट्सु, विग् वि-*ā*.

अभ्रलिह् *abhrañliḥ*, अभ्रलिट् *abhrañliṭ*, अभ्रलिह्भ्याम् **liṭ-bhyām*, अभ्रलिह् **liṭ-su* or **liṭ-tsu*, अभ्रलिह् *abhrañliḥ-ā*.

कामदुह् *kāmaduh* (§ 213, Obs. 1), nom. voc. sing. m.f.n. and acc. sing. n. कामधुक् *kāmadhuk*, instr. dat. abl. dual कामधुग्भ्याम् **dhug-bhyām*, loc. plur. कामधुषु **dhuk-shu*, instr. sing. कामदुहा *kāmaduh-ā*.

वेदबुध् *vedabudh*, nom. voc. sing. m.f.n. and acc. sing. n. वेदभुक् *vedabhuk*, instr. dat. abl. dual वेदभुग्भ्याम् **bhud-bhyām*, loc. plur. वेदभुक्त्सु **bhuk-tsū*, instr. sing. वेदबुधा *vedabudh-ā*.

मुलभ् *sulabh*, मुलप् *sulap*, मुलभ्याम् *sulab-bhyām*, मुलप्सु *sulap-su*, मुलभा *sulabh-ā*.

प्रज्ञात् *prajñāt*, nom. voc. sing. m.f.n. and acc. sing. n. प्रज्ञात् *prajñāt*, instr. dat. abl. dual प्रज्ञात्भ्याम् *prajñāt-bhyām*, loc. plur. प्रज्ञात्सु *prajñāt-su* or प्रज्ञात्सु, instr. sing. प्रज्ञाता *prajñāt-ā*.

Cf. the examples in II. Obs. 2; III. and IV.

Exceptions:—

1. Nouns derived without affix from the verbs धाज् *dhāj*, 'to shine,' मृज् *mṛj*, 'to clean,' यज् *yaj*, 'to sacrifice' (except अलिज् *litvij*, compounded from अलुङ्ङ् for यज्), राज् *rāj*, 'to shine,' मृज् *mṛj*, 'to abandon,' भ्रज् *bhraj*, 'to fry,' and the noun. परित्राज् *paritrāj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing. neuter, and the locative plural to ट्, and before the terminations beginning with भ् *bh* to इ *i*, e.g. अमार्ज् *amāṛj*, sing. nom. voc. m.f.n. and acc. n. अमार्दे *amāṛḍe*, instr. dat. abl. dual अमार्देभ्याम् *amāṛḍe-bhyām*, loc. plur. अमार्दे *amāṛḍe-su*, instr. sing. अमार्जे *amāṛj-ā*, but from अलिज् regularly nom. voc. sing. अलिज्, etc. (cf. supra).

2. Those derived without affix from दिग् *diḡ*, 'to show,' दृग् *drig*, 'to see,' मृग् *mṛḡ* and स्पर्श *spṛś*, 'to touch,' and धृग् *dhṛḡ*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नश् *naṣ*, ‘to perish,’ e.g. दिग् *diḥ*, fem. ‘region,’ nom. voc. sing. दिक् *dik*, instr. dat. abl. dual दिग्भ्याम् *dig-bhyām*, loc. plur. दिक्षु *dik-shu*, instr. sing. दिशा *diṣ-ā*; दधृष् *dadhṛish*, ‘impudent,’ दधृक् *dadhṛik*, दधृग्भ्याम् *dadhṛig-bhyām*, दधृषु *dadhṛik-shu*, दधृषा *dadhṛish-ā*, but नश् *naṣ*, nom. voc. sing. m.f.n. and acc. n. नक् *nak* or नद् *nat*, etc.

3. Nouns derived from desideratives, terminating in श *sha*, by rejecting their final श *a*, e.g. पिपठिष् *pipaṭhish* from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*, ‘to recite,’ and the noun सज्जुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom. voc. sing. m.f.n., and acc. n. to स् *s* (Visarga :), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र् *r*; in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II. Obs. 2, e.g. nom. voc. sing. m.f.n. and acc. n. पिपठीस् *pipaṭhīs* (पिपठीः **thīh*), सज्जुस् *sajūs* (सज्जुः **jūh*), instr. dat. abl. dual पिपठीभ्याम् *pipaṭhīr-bhyām*, सज्जुभ्याम् *sajūr-bhyām*, loc. plur. पिपठीष्वु *pipaṭhīsh-shu* or पिपठीःषु **thīh-shu*, सज्जुष्वु *sajūsh-shu* or सज्जुःषु *sajūh-shu*.

4. Those derived without affix from the verbs दुह् *druh*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ स्नुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *t* or क् *k*, and before भ् *bh* to ढ् *ḍ* or ग् *g*, e.g. nom. voc. sing. m.f.n. and acc. sing. n. दुष् *-dhruk* or दुट् *-dhrut*, दुग्भ्याम् *-dhrug-bhyām* or दुह्भ्याम् *-dhrud-bhyām*, दुषु *-dhruk-shu* or दुहु *-dhrut-su*, instr. sing. दुहा *-druh-ā*.

5. Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upānah*, fem. ‘a shoe,’ nom. voc. sing. उपानत् **nat*, instr. dat. abl. dual उपानभ्याम् **nad-bhyām*, loc. plur. उपानसु **nat-su*, instr. sing. उपानहा *upānah-ā*.

CRUDE FORMS ENDING IN *स*.

§ 215. The termination of the locative plural, *सु su*, is changed to *पु shu*, when subjoined to *इस् is*, *उस् us*, or *ओस् os*, and the final *स s* is changed either to *ष् sh* or to Visarga (:), e.g. *ज्योतिस् jyotiḥ*, neut. 'light,' *ज्योतिष्पु jyotish-shu* or *ज्योतिःपु •tīh-shu*, *चक्षुस् chakshus*, neut. 'the eye,' *चक्षुष्पु chakshush-shu* or *चक्षुःपु •shuh-shu*, *दोस् dos*, m.n. 'the arm,' *दोष्पु dosh-shu* or *दोःपु doh-shu*.

The nouns ending in *अस् as* or *आस् ās* either change their final to Visarga (:), or leave it unchanged, e.g. *मनस् manas*, neut. 'the mind,' *मनःसु manah-su* or *मनस्सु manas-su*.

§ 216. Crude forms ending in affixal *अस् as* lengthen the penultimate *अ a* in the nominative singular of the masculine and feminine genders, e.g. *सुमनस् sumanas* (= *सुःमनस् su-manas*, where the latter word is derived from *मन् man*, 'to think,' by the affix *अस् as* adj., 'well disposed,' nom. sing. m.f. *सुमनास् su-manāś* (सुमनाः *•nāh*, § 13), but *पिण्डग्रस् piṇḍa-gras* (पिण्डः *ग्रस्*, where the *अस् as* is radical), adj., 'eating a mouthful,' nom. sing. m.f. *पिण्डग्रस् pindagras* (पिण्डग्रः *•grah*).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with *भ् bh*, final *अस् as* becomes *ओ o*, final *आस् ās* drops the *स s*, and in final *इस् is*, *उस् us*, and *ओस् os*, the *स s* is changed to *इ r*, e.g. *मनस् manas*, instr. dat. abl. dual *मनोभ्याम् mano-bhyām*; *चक्रास् chakās*, adj. (cf. § 28 with Exc. 1, 2), 'resplendent,' *चक्राभ्याम् chakā-bhyām*; *ज्योतिस् jyotis*, *ज्योतिर्भ्याम् jyotir-bhyām*; *चक्षुस् chakshus*, *चक्षुर्भ्याम् chakshur-bhyām*; *दोस् dos*, *दोर्भ्याम् dor-bhyām*.

§ 218. Those nouns, the final *स s* of which belongs to an affix, lengthen the vowels preceding the Anusvāra ँ, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal *इस् is*, *उस् us*, or *ओस् os*, change the *स s*, when followed by vowels, to *ष् sh*, e.g. *मनस् manas*, neut., nom. voc. acc. plur. *मनांसि ma-*

nāms-i; ज्योतिस् *jyotis*, ज्योतींषि *jyotīṃṣh-i*, instr. sing. ज्योतिषा *jyotish-ā*; चक्षुस् *chakshus*, चक्षूषि *chakshūṣh-i*, चक्षुषा *chakshush-ā*. But from सुतुस् *sutus*, adj., 'well sounding,' where the final उस् *us* is radical, सुतुंसि *sutuṃṣ-i*, सुतुसा *sutus-ā*, without lengthening the vowel or changing the स् *s*.

Observation. आशिस् *ācis*, fem., 'blessing,' also changes its final स् *s*, though it be radical (from the verb शास् *śās*), before vowels to ष *sh*, e.g. instr. sing. आशिषा *āciṣh-ā*.

§ 219. 'Crude forms ending in radical रस् *is* or उस् *us* lengthen the penultimate इ *i* and उ *u* in the singular nominative and vocative m.f.n and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from सुतुस् *sutus* (§ 218), sing. nom. voc. m.f.n. and acc. n. सुतूस् *sutūs*, (सुतूः *śutūḥ*), instr. dat. abl. dual सुतूभ्याम् *sutūbhyām*, loc. plur. सुतूषु *sutūṣh-shu* or सुतूषु *sutūḥ-shu*.

PARADIGMS: मनस् *mānas*, neut. 'mind,' सुमनस् *sumānas*, adj. 'well disposed,' ज्योतिस् *jyotis*, neut. 'light,' चक्षुस् *chakshus*, neut. 'the eye,' all with affixal स् *s*, and पिण्डग्रस् *piṇḍagrās*, adj., सुतुस् *sutus*, adj., with radical स् *s*.

	SINGULAR.		DUAL.		PLURAL.
N.V.A.	मनस् <i>mānas</i>		मनसो <i>mānas-i</i>		मनोति <i>māndūs-i</i>
Instr.	मनसा <i>mānas-ā</i>	} Instr. Dat. Abl.		} Dat. Abl.	मनोभिस् <i>mānq-bhiḥ</i>
Dat.	मनसे <i>mānas-e</i>		मनोभ्याम् <i>māno bhyām</i>		मनोभ्यस् <i>māno-bhyas</i>
Abl.	} मनसस् <i>mānas-as</i>	} Gen. Loc.		Gen.	मनस्ताम् <i>mānas-ām</i>
Gen.			मनसोस् <i>mānas-ōs</i>	मनसु or मनःषु <i>mānas-ṣu mānaś-ṣu</i>	
Loc.	मनसि <i>mānas-i</i>				

In the same way are declined पयस् *pāyas*, n. 'milk,' दयस् *yāśas*, n. 'glory.'

SINGULAR.			DUAL.		
	m f n.	m f.		m f n.	m f. n.
N.	सुमनस	सुमनस	N.	सुमनसौ	सुमनसौ
V.	सुमनस	—	V.	—	—
Acc.	—	सुमनसम् सुमनस	A.	—	—
I.	सुमनसा	—	I D	सुमनोभ्याम्	—
D.	सुमनसे	—	ABl	सुमनो-भ्याम्	—
Abl	सुमनससु	—	G	सुमनसोस्	—
G.	सुमनसा-ः	—	L.	सुमनसि	—
L.	सुमनसि	—			
PLURAL.			PLURAL.		
	m f n.	m f.		m f.	n.
N.	सुमनस	सुमनांसि	N.	सुमनस	सुमनांसि
V.	—	—	V.	—	—
Acc.	—	—	Acc.	—	—
I.	सुमनोभिस्	—	I.	सुमनोभिस्	—
D.	सुमनोभ्यस्	—	D.	सुमनोभ्यस्	—
Abl	सुमनो-भ्यस्	—	Abl	सुमनो-भ्यस्	—
G.	सुमनसा-म्	—	G.	सुमनसा-म्	—
L.	सुमनसु (or सुमनसु)	—	L.	सुमनसु (or सुमनसु)	—
SINGULAR.			DUAL.		
	N.V.A.	ज्योतिष		ज्योतिषो	
I.	ज्योतिषा	—	I D	ज्योतिष्यो	—
D.	ज्योतिषे	—	ABl	ज्योतिष्यो	—
Abl	ज्योतिषसु	—	G	ज्योतिषोस्	—
G.	ज्योतिषा-ः	—	L.	ज्योतिषि	—
L.	ज्योतिषि	—			
PLURAL.			PLURAL.		
	N.V.A.	ज्योतिष		ज्योतिषो	
I.	ज्योतिषा	—	I D	ज्योतिष्यो	—
D.	ज्योतिषे	—	ABl	ज्योतिष्यो	—
Abl	ज्योतिषसु	—	G	ज्योतिषोस्	—
G.	ज्योतिषा-ः	—	L.	ज्योतिषि	—
L.	ज्योतिषि	—			

हविस् *havis*, n. 'oblation.'

SINGULAR.		DUAL.	PLURAL.
N.V.A.	चक्षुस् <i>chakshus</i>	चक्षुषो <i>chakshusho</i>	चक्षुषि <i>chakshushih</i>
I.	चक्षुषा <i>chakshusha</i>	} ^{I D} Abl. चक्षुर्भ्याम् <i>chakshur-bhyam</i>	I. चक्षुर्भिस <i>chakshur-bhis</i>
D.	चक्षुषे <i>chakshusha</i>		} ^D Abl. चक्षुर्भ्यस् <i>chakshur-bhyas</i>
Abl. }	चक्षुषस् <i>chakshush-as</i>		
G.	चक्षुषा <i>chakshush-a</i>		O. चक्षुषाम् <i>chakshush-am</i>
L.	चक्षुषि <i>chakshush-i</i>	} ^G L. चक्षुषोस् <i>chakshush-as</i>	L. चक्षुष्यु (चक्षुःषु) <i>chakshush-shu (chakshu-shu)</i>

आयुस् *āyus*, n. 'life.'

SINGULAR.				DUAL.			
	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V.	पिण्डयस्	—	—	} ^{N.V.} Acc.	—	पिण्डयसो	पिण्डयसी
Acc.	—	पिण्डयसम्	पिण्डयस्		—	—	—
I.	पिण्डयसा	—	—	} ^{I D} Abl.	पिण्डयोभ्याम्	—	—
D.	पिण्डयसे	—	—		—	—	—
Abl. }	पिण्डयसस्	—	—	} ^G L.	पिण्डयसौस्	—	—
G.	पिण्डयसा	—	—		—	—	—
L.	पिण्डयसि	—	—				

PLURAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V. }	—	—	—	} ^{N.V.} Acc.	पिण्डयसस्	पिण्डयसि	—
Acc. }	—	—	—		—	—	—
I.	पिण्डयोभिस	—	—	} ^{I D} Abl.	पिण्डयोभ्याम्	—	—
D.	पिण्डयोभ्यस्	—	—		—	—	—
Abl. }	पिण्डयसाम्	—	—	} ^G L.	पिण्डयसौस्	—	—
G.	पिण्डयसाम्	—	—		—	—	—
L.	पिण्डयस्यु (युःसु)	—	—				

SINGULAR.

DUAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V.	सुतूस्	—	—	} ^{N.V.} Acc.	—	सुतूसो	सुतूसी
Acc.	—	सुतूसम्	सुतूस्		—	—	—
I.	सुतूसा	—	—	} ^{I D} Abl.	सुतूर्भ्याम्	—	—
D.	सुतूसे	—	—		—	—	—
Abl. }	सुतूसस्	—	—	} ^G L.	सुतूसौस्	—	—
G.	सुतूसाम्	—	—		—	—	—
L.	सुतूसि	—	—				

विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratīch*, विषूच् *vishūch*.

In the singular nominative and vocative of the masculine gender, इ is substituted for the two finals.

PARADIGMS: प्राञ्च *prāñch*, प्रत्यञ्च *pratyañch* (cf. § 213, I., II.).

Observ. The feminine, according to § 209, is formed by adding ई *ī*, and follows the paradigm देवी *devī* in § 230.

SINGULAR.				DUAL.			
	m.n.	m.	n.		m.n.	m.	n.
N.V.	—	प्राङ् <i>prāñ</i>	प्राक् <i>prāk</i>	N.V. Acc.	—	प्राची <i>prāñch-as</i>	प्राची <i>prāchī</i>
Acc.	—	प्राञ्चम् <i>prāñch-am</i>					
I.	प्राचा <i>prāch-a</i>	—	—	I D. Abl.	प्राग्भ्याम् <i>prāg-bhāyam</i>	—	—
D.	प्राचे <i>prāch-e</i>	—					
Abl.	प्राचस् <i>prāch-as</i>	—					
G.		—					
Loc.	प्राचि <i>prāch-i</i>	—		G. L.	प्राचीस् <i>prāch-is</i>	—	—

PLURAL

	m.n.	m.	n.
N.V.	—	प्राञ्चस् <i>prāñch-as</i>	प्राचि <i>prāch-i</i>
Acc.	—	प्राचस् <i>prāch-as</i>	
I.	प्राग्भिस् <i>prāg-bhis</i>	—	—
D.	प्राग्भ्यस् <i>prāg-bhyas</i>	—	—
Abl.		—	—
G.	प्राचाम् <i>prāch-am</i>	—	—
L.	प्राचु <i>prāch-asu</i>	—	—

अवाञ्च *avāñch*, adj., 'downward,' weak form अवाच् *avāch*.

SINGULAR.				DUAL.			
	m.n.	m.	n.	m.n.	m.	n.	
N.V.	प्रत्यङ्	प्रत्यङ्	प्रत्यङ्	N.V. —	प्रत्यङ्	प्रतीची	
Acc.	—	प्रत्यङ्गम्	प्रत्यङ्गम्	Acc. —	प्रत्यङ्गम्	प्रतीची	
I.	प्रतीचा	—	—				
D.	प्रतीचे	—	—	I D. Abl. प्रत्यङ्गम्	—	—	
Abl.	प्रतीचस्	—	—				
G.	प्रतीचस्	—	—	G. L. प्रतीचीस्	—	—	
L.	प्रतीचि	—	—				
PLURAL.							
N.V.	—	प्रत्यङ्गम्	प्रत्यङ्गम्				
Acc.	—	प्रतीचस्	प्रतीचस्				
I.	प्रत्यङ्गम्	—	—				
D.	प्रत्यङ्गम्	—	—				
Abl.	प्रतीचाम्	—	—				
G.	प्रतीचाम्	—	—				
L.	प्रत्यङ्गम्	—	—				

सम्यङ् *samyah*, adj., 'right,' weak form. सम्यच् *samyach*, weakest form 'समीच् *samích*.

Exc. उदङ् (*ud-ah*), 'being upwards,' weak form उदच् *udach*, weakest form उदीच् *udích*. तिर्यङ् *tiryah*, 'moving tortuously,' weak form तिर्यच् *tiryach*, weakest form तिरच् *tirach*, e.g. singular instrumental उदीचा *udích-á*, तिरया *tirach-á*.

II. To this class belong also the crude forms ending in स् *ut*, which drop the स् *u* in all the weak cases.

Exc. 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *ā* of the second conjugational class, and in the future participles, the nasal *ī* is optionally rejected, e.g. बोधन्त *bōdhan̄t*, participle of the present of बुध् *budh*, I. 1, nominative, vocative, and accusative dual neuter बोधन्ती *bōdhan̄tī*; तुदन्त *tudant*, present participle of तुद् *tud*, I. 6, तुदन्ती *tudantī* or तुदती *tudātī*; यान्त *yānt*, the same of या *yā*, II. 2, पान्ती *yāntī* or याती *yātī*; नेष्यन्त *neshyant*, future participle of नी *nī*, नेष्यन्ती *neshyantī* or नेष्यती *neshyatī* (cf. § 210).

Exc. 2. The adjective महन्त *mahant*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, e.g. acc. singular masc. महान्तम् *mahānt-am*. The same change takes place in the singular nominative of the masc. of the nouns ending in मन्त *mant*, वन्त *vant*, and यन्त *yant*.

Observ. 1. In the singular nominative and vocative of the masculine the final त् *t* is dropped.

Observ. 2. The feminine, according to § 210, is formed by adding ई *ī* and follows the paradigm देवी *devī* in § 230.

PARADIGM (cf. § 213, II.).

युनन्त *yundant*, present participle of यु (§ 168).

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	युनन् <i>yunan¹</i>	युनत <i>yunat¹</i>	—	युनन्तो	युनती
Acc.	—	युनन्तम् <i>yundant-am</i>		—	<i>yunant-au¹</i>	<i>yunat-ī¹</i>
I.	युनता <i>yunāt-ā</i>	—	—	युनह्याम् <i>yundd-āhyām</i>	—	—
D.	युनते <i>yunāt ī</i>	—			—	—
Abl.	युनतस् <i>yunāt-as</i>	—			—	—
G.	युनन्ति <i>yunāt-i</i>	—		युनतोस् <i>yunāt-as</i>	—	—
L.	—	—	—	—	—	—

¹ Nom. *yundan*; Nom. and Acc. *yundī*; Voc. *yūnan*, *yūnat*.
Nom. and Acc. *yundantau*, *yumatī*, Voc. *yūnantau*, *yūnatī*.

PLURAL.

N.V.	—	युनन्तस् <i>yunant-as</i> ¹	} युनन्ति <i>yunant-i</i>
Acc.	—	युनन्तम् <i>yunant-am</i>	
I.	युनन्तिस् <i>yundā-bhīḥ</i>	—	—
D.	} युनन्तस् <i>yundā-bhāḥ</i>	—	—
Abl.		—	—
G.	युनन्ताम् <i>yunantām</i>	—	—
L.	युनन्तुः <i>yundāu</i>	—	—

Similarly बोधन्त *bōdhan*, e.g. singular nominative and vocative of the masculine बोधन् *bōdhan*, of the neuter बोधन्त *bōdhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ती *bōdhan-tī*. तुदन्त *tudānt*, nominative and vocative singular of the masculine तुदन् *tudān*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ती *tudant-ī* or तुदती *tudat-ī*.

महन्त *mahānt*, nominative singular of the masculine महान् *māhān*, vocative महन् *māhan*, accusative महन्तम् *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महन्ती *mahānt-āu*, and in the nominative and vocative plural of the masculine महन्तस् *mahānt-as*, in the nominative, vocative, and accusative plural of the neuter महन्ति *mahānt-i*.

अग्निमन्त *agnimant*, adj., 'one who maintains a sacrificial fire,' in the singular nominative of the masculine अग्निमान् *agnimān*,

¹ Nom. *yundāntas*, Nom. and Acc. *yundānti*; Voc. *yunantāḥ*, *yunantuḥ*.

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly; पयस्वान् *payasvant*, adj., 'having milk,' पयस्वान् *payasvān*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatā*; कियन् *kiyant*, adj., 'how great,' कियान् *kiyān*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatā*.

III. Further belong to this class the crude forms ending in अन् *an*.

These lengthen the अ *a* in the strong cases, except the vocative sing. masc. and fem.; in the weak cases they reject the final न् *n*; in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ख् *kh*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ *rājñ*; तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्ष् *taksh*.

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1. Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मन् *varman*, n. 'armour,' singular instrum. वर्मणा *varman-ā* (§ 16); यज्वन् *yajvan*, m. 'sacrificer,' यज्वणा *yajvan-ā*.

Exc. 2. The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धन् *mūrdhan*, masc. 'the head,' locative मूर्ध्नि *mūrdhn-i* or मूर्धनि *mūrdhan-i*; नामन् *nāman*, neut. 'the name,' loc. sing. नाम्नि *nāmn-i* or नामनि *nāman-i*, nom. voc. acc. dual नाम्यो *nāmn-i* or नामनो *nāman-i*.

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

Obs. The feminine is formed by adding दे *ī* (§ 210) and follows the paradigm देवी *devī* in § 230.

PARADIGM : धनिन् *dhanin*, adj., 'wealthy.'

SINGULAR.

DUAL.

	m n.	m.	n.		m n.	m.	n.
N.	—	धनी <i>dhanī</i>	धनि <i>dhanī</i>		—	धनिनी <i>dhaninī</i>	धनिनी <i>dhaninī</i>
V.	—	धनिन् <i>dhanin</i>	धनिन् or धनि <i>dhanin dhanī</i>	} N V Acc.	—	धनिनी <i>dhaninī</i>	धनिनी <i>dhaninī</i>
Acc.	—	धनिनम् <i>dhanin-am</i>	धनि <i>dhanī</i>				
I.	धनिना <i>dhanina</i>	—	—	} I D Abl.	धनिभ्याम् <i>dhanibhyām</i>	—	—
D.	धनिनि <i>dhanini</i>	—	—				
Abl.	धनिनस् <i>dhanin-as</i>	—	—	} G L.	धनिनोस् <i>dhanin-os</i>	—	—
G.	धनिनि <i>dhanini</i>	—	—				
L.	धनिनि <i>dhanini</i>	—	—				

PLURAL.

	m n.	m.	n.
N.V.Acc.	—	धनिनस् <i>dhanin-as</i> ¹	धनिनि <i>dhanini</i> ¹
Instr.	धनिभिस् <i>dhanibhiḥ</i>	—	—
D.Abl.	धनिभ्यस् <i>dhanibhyas</i>	—	—
Gen.	धनिनाम् <i>dhaninām</i>	—	—
Loc.	धनिषु <i>dhanīḥ</i>	—	—

In the same way is declined यशस्विन् *yaśasvin*, adj. 'glorious.'

¹ Nom. and Acc. *dhanīnau*, *dhanīni*; Voc. *dhanīnau*, *dhanīni*.

² Nom. and Acc. *dhanīsas*, *dhanīni*; Voc. *dhanīsas*, *dhanīni*.

V. fifthly belong to this class the participles of the reduplicated perfect. The affix is यस् *rañs* in the vocative singular of the masculine, याम् *rañs* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् is rejected and Anusvāra (ँ) changed to न् *n*.

In the weak cases the affix is यत् *rat*, and in the weakest यप् *nsh*.

In the feminine इ *i* is added, according to § 210, and its declension follows the paradigm देवी *devi* in § 229.

PARTICIPLES. Participle of the reduplicated perfect of रुद् *rud*, 'to cry' (§ 169).

SINGULAR			DUAL		
	m.n.	m	n.	m.n.	m. n.
N.	—	रुदयान् <i>rudayan</i>	रुदयत् <i>rudayat</i>	—	रुदयामी रुदयौ <i>rudayāmi rudayau</i>
V.	—	रुदयाम् <i>rudayām</i>		—	—
Acc.	—	रुदयान् <i>rudayan</i>		—	—
I.	रुदयुषी <i>rudayusī</i>	—	रुदयाम् <i>rudayām</i>	—	—
D.	रुदयुषे <i>rudayushe</i>	—		—	—
Abi.	रुदयुषम् <i>rudayusam</i>	—		—	—
G.	रुदयुषि <i>rudayushi</i>	—	रुदयुषम् <i>rudayusam</i>	—	—
L.	रुदयुषि <i>rudayushi</i>	—	—	—	—

PLURAL.			
	m.n.	m.	n.
N.V.	—	रुद्रांस <i>rurudrāṁsa-</i> ¹	रुद्रांसि <i>rurudrāṁsi-</i> ¹
Acc.	—	रुद्रुषंस <i>rurudrūṣaṁsa-</i>	
Instr.	रुद्रवक्षिंस <i>rurudravakṣiṁsa-</i>	—	—
D. Abl.	रुद्रद्व्यंस <i>rurudradvyaṁsa-</i>	—	—
Gen.	रुद्रुषाम् <i>rurudrūṣāṁ-</i>	—	—
Loc.	रुद्रत्वे <i>rurudratve-</i>	—	—

Look for examples to § 169.

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine *र्यस्य* *ryāsya*, in the other strong cases *र्यास्य* *ryāśya*, in the weak cases *र्यस्य* *ryas*. The final *स्य* is rejected in the nominative and vocative singular of the masculine and the Anusvāra (—) changed to *ṇ*. The paradigm will be given in § 243.

SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR.

DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in *स्* *s*, except in the feminines ending in *ज्ञा* *ā* and those in *ई* *i* consisting of more than one syllable, e.g. गत *gata*, 'gone,' masc. nom. गतस् *gata-s*; but गता *gatā*, fem., नदी *nadī*, fem., nom. also गता *gatā*, नदी *nadī*.

2. In the accusative singular the crude forms subjoin *म्* *m* only, except the monosyllabic feminines ending in *ई* *i* and *ऊ* *ū*,

¹ Nom. *rurudrāṁsa*; Nom. and Acc. *rurudrāṁsa*, Voc. *rurudrāṁsa*, *rurudrāṁsi*

and those which end in diphthongs, e.g. गत *gata*, acc. गतम् *gata-m*; but भी *bhī*, fem., भियम् *bhiy-am* (cf. § 230, b).

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आम् *ām*, and in the singular locative आम् *ām*. The feminines in ई *i* and उ *u*, and the monosyllables in ई *i* and ऊ *ū* may also take the affixes given in § 212, e.g. from गता *gatā*, fem., गतायै *gatā-y-ai*, गतायाम् *gatā-y-ām* (cf. § 223); from भी *bhī*, fem., भियैः *bhiy-ai* or भिये *bhiy-e*, भियाम् *bhiy-ām* or भियि *bhiy-i*.

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *i* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, e.g. गत *gata*, masc., plur. acc. गतान् *gatā-n*; मति *matī*, 'mind,' fem., मतीस् *matī-s*; पितृ *pitṛi*, masc., 'father,' पितॄन् *pitṛī-n*; मातृ *mātṛi*, fem., 'mother,' मातॄस् *mātṛī-s*.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, e.g. गत *gata*, neut., nom. voc. acc. plur. गतानि *gatā-n-i*, gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224. Special rules will be given in the observations at the head of the paradigms.

CRUDE FORMS ENDING IN ए, MASCUINES AND NEUTERS.

§ 225. 1. The neuters affix न् *n* in the nominative and accusative singular, e.g. गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, e.g. गत *gata*, गतेन *gatena*.

3. The termination of the singular dative is आद्य *dya*, गताय *gatā-y-a*.

4. The ablative and genitive singular have different terminations; the ablative has अत् *at*, the अ *a* of which combines with the final अ *a* of the base to आ *ā*; the genitive has स्य *syā*, e.g. गतात् *gatāt*, गतस्य *gata-syā*.

5. The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*.

6. Likewise the ई *ī* of the nominative, vocative, and accusative dual of the neuter, गते *gate*.

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*.

8. Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyām*, the final अ *a* of the base is lengthened, गताभ्याम् *gatā-bhyām*.

9. Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gata-y-os*.

10. The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *ā*, गतास् *gatāis*.

11. The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination ऐस् *aīs*, गतैस् *gatāis*.

12. Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*.

PARADIGM : कान्त *kāntā*, m.n. 'dear.' The feminine is, according to § 210, कान्ता *kāntā*, the declension of which will be given in the following paragraph.

	SINGULAR.			DUAL		
	m.n.	m.	f.	m.n.	m.	f.
N.	कान्तः <i>kāntaḥ</i>	कान्तस्य <i>kāntasya</i>	कान्ता <i>kāntā</i>			
V.	कान्तं <i>kāntam</i>	—	—	N.V. Acc.	कान्ता <i>kāntau</i>	कान्ते <i>kānte</i>
Acc.	कान्तम् <i>kāntam</i>	—	—		—	—
I.	कान्तेन <i>kāntēna</i>	—	—	I.D. Abl.	कान्ताभ्याम् <i>kāntābhyām</i>	—
D.	कान्ताय <i>kāntāya</i>	—	—		—	—
Abl.	कान्तात् <i>kāntāt</i>	—	—	O.L.	कान्तीयोस् <i>kāntīyos</i>	—
G.	कान्तस्य <i>kāntasya</i>	—	—		—	—
L.	कान्ते <i>kānte</i>	—	—			

	PLURAL.		
	m.n.	m.	f.
N.V.	—	कान्तासु <i>kāntāsu</i>	कान्तानि <i>kāntāni</i>
Acc.	—	कान्तान् <i>kāntān</i>	
Instr.	कान्तेषु <i>kāntēṣu</i>	—	—
D. Abl.	कान्तेभ्यः <i>kāntēbhyas</i>	—	—
Gen.	कान्तानां <i>kāntānām</i>	—	—
Loc.	कान्तेषु <i>kāntēṣu</i>	—	—

* Look for examples to § 173, IV.; decline also अश्व *aśva*, m. 'a horse,' भय *bhaya*, n. 'fear.'

¹ Nom. and Acc. *kāntau*, *kāntā*, Voc. *kāntau*, *kānte*.

² Nom. *kāntāḥ*; Nom. and Acc. *kāntāni*, Voc. *kāntāḥ*, *kāntāni*.

³ Or *kāntānām*.

CRUDE FORMS ENDING IN आ.

1. FEMININES.

§ 225. 1. In the vocative singular the final आ *ā* is changed to ए *e*, e.g. गता *gatā*, voc. गते *gate*.

2. The instrumental singular inserts य् *y*, before which, the final आ *ā* is made short, गतया *gata-y-ā*.

3. य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatā-y-ai* (cf. § 223).

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *ā* and the termination, गते *gate*.

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*.

6. In the nominative plural, the final आ *ā* combines with the initial अ *a* of the termination अस् *as* to आ *ā*, गतास् *gatās*.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR	DUAL	PLURAL
N.	कान्ता <i>kāntā</i>	$\left. \begin{array}{l} \text{N. V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्ते} \\ kānte \end{array}$	$\left. \begin{array}{l} \text{N. V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्तास्} \\ kāntās \end{array}$
V.	कान्तै <i>kāntai</i>		
Acc.	कान्ताम् <i>kāntām</i>		
I.	कान्तया <i>kāntā-y-ā</i>	$\left. \begin{array}{l} \text{I. D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{कान्ताभ्याम्} \\ kāntā-bhāyam \end{array}$	I. कान्ताभिस्र <i>kāntā-bhis</i>
D.	कान्तायै <i>kāntā-y-ai</i>		D. कान्ताभ्यस् <i>kāntā-bhyaḥ</i>
Abl.	कान्तायास् <i>kāntā-y-as</i>		A. कान्तानाम् <i>kāntā-nām</i>
G.	कान्तायाम् <i>kāntā-yām</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{कान्तयोस्} \\ kāntā-y-os \end{array}$	L. कान्ताम् <i>kāntām</i>

अद्या *advā*, f. 'a mare.'

¹ Nom. and Acc. *kāntā*; Voc. *kāntai*.

² Nom. and Acc. *kāntās*; Voc. *kāntai*.

2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix *स्* in the nominative and vocative singular, e.g. हाहा *hāhā*, masc., 'a Gandharva,' and अतिहाहा *atihāhā*, adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *hāhā-s*, अतिहाहास् *atihāhā-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ *a* or आ *ā*; initial ह *h* combines with the final आ *ā* of the base to ए *e*, initial ए *e* to ऐ *ai*, initial ओ *o* and औ *au* to औ *au* (cf. § 21). In the accusative plural of the masculine *न्* is subjoined.

PARADIGM: अतिहाहा, adj.

	SINGULAR	DUAL
	m. f.	m. f.
N.V.	अतिहाहास्	N.V. अतिहाही
Acc	अतिहाहाम्	Acc.
I.	अतिहाहा	I.O. अतिहाहाभ्याम्
D.	अतिहाही	Acc.
Abl. } अतिहाहासु		G. अतिहाहीम्
G. }		
L. अतिहाही		

PLURAL.

	m. f.	m.	f.
N.V.	अतिहाहाम्	—	—
Acc.	—	अतिहाहान्	अतिहाहासु
I.	अतिहाहाभिः	—	—
D.Abl.	अतिहाहाभ्यः	—	—
G.	अतिहाहासु	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs without

affix, e.g. विश्वपा, 'all-ruling,' from प, 'to protect,' differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, e.g. in the dative singular विश्वपे.

2. In forming the plural accusative according to § 212.

PARADIGM: विश्वपा, masc. fem.

SINGULAR		DUAL		PLURAL	
N.V.	विश्वपास्	N.V. ACC. विश्वपौ	N.V.	विश्वपास्	
Acc.	विश्वपाम्		Acc.	विश्वपस्	
I.	विश्वपा	I D Abl. विश्वपाभ्याम्	I	विश्वपाभिस्	
D.	विश्वपे		D Abl. विश्वपाभ्यस्	विश्वपाभ्यस्	
Abl.	विश्वपस्				
G.			G.	विश्वपान्	
L.	विश्वपि	G. L. विश्वपोस्	L.	विश्वपानु	

Observ. to §§ 227, 228. The neuter of the adjectives ending in आ, according to § 210 b, shortens the final and follows the paradigm in § 225.

CRUDE FORMS ENDING IN इ i AND उ u OF THE MASCULINE, FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final इ i to ए e, उ u to ओ o, e.g. कवि kavi, 'a poet,' कवे kave. In the neuter this change is optional, e.g. वारि vāri, 'water,' वारे vāre or वारि vāri.

2. In the instrumental singular the masculines and neuters insert न् n, कविना kavi-nā.

3. In the dative singular the masculines change the final इ i to अय् ay, उ to अव् av, कवेये karay-e.

4. In the ablative and genitive singular the masculines change the final इ i to ए e, उ u to ओ o, and drop the initial अ d of the termination, e.g. कवेस् kavē-s.

5. In the locative singular औ au is substituted for the final of the noun and the inflectional termination, कवी kavau.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final इ i becomes य् y, final उ u व् v, e.g. from मति mati in the dative singular either मतये matay-e, according to 3, or मती matī-y-ai, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines and feminines lengthen their final without adding any termination, e.g. कवी kavī.

8. In the nominative and vocative plural the masculines and feminines change their final इ i to अय् ay, उ u to अव् av, e.g. कवयस् kavay-as.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ i is changed to य् y, उ u to व् v, मत्या maty-ā, कव्योस् kavy-os.

10. The neuters insert न् n (in accordance with § 16, ए u) before the terminations beginning with a vowel, e.g. dative singular वारिणे vāri-n-e.

11. When a noun in इ i or उ u, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, e.g. शुचि śuchi, adj., 'pure,' in the dative singular of the neuter either शुचिने śuchi-n-e (10), or शुचये śuchay-e (3).

PARADIGMS : अग्नि *agnī*, masc., 'fire,' मति *māti*, fem., 'mind,'
 वारि *vāri*, neut., 'water,' मधु *mādhu*, neut., 'honey,' गुरु *gurū*,
 adj. m.f.n., 'heavy.'

	SINGULAR.	DUAL.	PLURAL.
N.	अग्निस् <i>agnī-s</i> ¹	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{अग्नी} \\ \text{agnī}^1 \end{array}$	N.V. अग्नयस् <i>agnay-as</i> ²
V.	अग्ने <i>agne</i>		Acc. अग्नीन् <i>agnī-n</i>
*Acc.	अग्निम् <i>agnī-m</i>		I. अग्निभिस् <i>agnī-bhīḥ</i>
I.	अग्निना. <i>agnī-nā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{अग्निभ्याम्} \\ \text{agnī-bhīḥm} $	D. Abl. अग्निभ्यस् <i>agnī-bhīḥs</i>
D.	अग्नये <i>agnay-s</i>		G. अग्नीनाम् <i>agnī-nām</i> ³
Abl. } G. }	अग्नेस् <i>agnī-s</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{अग्न्योस्} \\ \text{agny-as} $	L. अग्निषु <i>agnī-ṣhu</i>
L.	अग्नी <i>agnī</i>		

कवि *kavi*, m., 'a poet.'

	SINGULAR.	DUAL.	PLURAL.
N.	मतिस् <i>māti-s</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{मती} \\ \text{māti} \end{array}$	N.V. मतयस् <i>matay-as</i>
V.	मते <i>mate</i>		Acc. मतीन् <i>māti-n</i>
Acc.	मतिम् <i>māti-m</i>		I. मतिभिस् <i>māti-bhīḥ</i>
I.	मत्या <i>matyā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{मतिभ्याम्} \\ \text{māti-bhīḥm} $	D. Abl. मतिभ्यस् <i>māti-bhīḥs</i>
D.	मतये or मती <i>matay-s maty-āi</i>		G. मतीनाम् <i>māti-nām</i>
Abl. } G. }	मतेस् or मत्यास् <i>mate-s maty-ās</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{मत्योस्} \\ \text{maty-as} $	L. मतिषु <i>māti-ṣhu</i>
L.	मती or मत्याम् <i>matay maty-am</i>		

भूति *bhūti*, f., 'state of being.'

¹ Nom. and Acc. *agnī*, Voc. *agne*.

² Nom. *agnayas*; Voc. *agnayas*.

³ Or *agnīnām*.

	SINGULAR	DUAL	PLURAL
N.	वारि <i>edri</i>		
V.	वारि or वारे <i>edri edre</i>	N.V. Acc. वारिणी <i>edri-n-i</i>	N.V. Acc. वारीणि <i>edri-n-i</i>
Acc.	वारि <i>edri</i>		1 वारिभिस <i>edri-bhis</i>
I.	वारिणा <i>edri-n-d</i>		
D.	वारिणे <i>edri-n-e</i>	I.D Abl. वारिभ्याम् <i>edri-bhyam</i>	D. AM. वारिभ्यस् <i>edri-bhyas</i>
Abl.	वारिणस् <i>edri-n-as</i>		0 वारीणाम् <i>edri-n-dm</i>
G.	वारिणि <i>edri-n-i</i>	G. L. वारिणीस् <i>edri-n-as</i>	1. वारिषु <i>edri-shu</i>

	SINGULAR	DUAL	PLURAL
N.	मधु <i>madhu</i>		
V.	मधु or मधो <i>madhu madho</i>	N.V. Acc. मधुनी <i>madhu-n-i</i>	N.V. Acc. मधुनि <i>madhi-n-i</i>
Acc.	मधु <i>madhu</i>		1 मधुभिस <i>madhu-bhis</i>
I.	मधुना <i>madhu-n-d</i>		
D.	मधुने <i>madhu-n-e</i>	I.D Abl. मधुभ्याम् <i>madhu-bhyam</i>	D. AM. मधुभ्यस् <i>madhu-bhyas</i>
Abl.	मधुनस् <i>madhu-n-as</i>		0 मधुनाम् <i>madhi-n-dm</i>
G.	मधुनि <i>madhu-n-i</i>	G. L. मधुनीस् <i>madhu-n-as</i>	1. मधुषु <i>madhu-shu</i>

चपु त्रपु, ण. 'tin' (observe § 16).

SINGULAR.						DUAL.			
	m.f.n.	m.f.	m.n.	f.	n.		m.f.n.	m.f.	n.
N.	—	गुरुस् <i>gurū-s</i>	—	—	गुरु <i>gurū</i>	} N.V. Acc.	—	गुरु गुरुषी <i>gurū gurū-n-i</i>	
V.	गुरो <i>gūro</i>	—	—	—	or गुरु <i>gūru</i>				
Acc.	—	गुरुम् <i>gurū-m</i>	—	—	गुरु <i>gurū</i>				
I.	—	—	गुरुणा <i>gurū-n-a</i>	गुरो <i>gure-t</i>	—	} I IN ABL	गुरुभ्याम् <i>gurū-bhāyam</i>	—	
D.	गुरुवे <i>gurū-ve</i>	—	—	or गुरवे <i>gure-ve</i>	or गुरुणे <i>gurū-ne</i>				
Abl.	गुरोस् <i>gurū-s</i>	—	—	or गुरोस् <i>gure-s</i>	or गुरुणस् <i>gurū-n-as</i>				
G.	गुरोस् <i>gurū-s</i>	—	—	or गुरोस् <i>gure-s</i>	or गुरुणस् <i>gurū-n-as</i>	} G. L.	गुरोस् <i>gurū-s</i>	—	or गुरुणस् <i>gurū-n-as</i>
L.	गुरो <i>gurū</i>	—	—	or गुरोम् <i>gure-m</i>	or गुरुणि <i>gurū-n-i</i>				
PLURAL.									
	m.f.n.	m.f.	m.n.	f.	n.				
N.V.	—	गुरुवस् <i>gurū-as</i>	—	—	—	}	गुरुणि <i>gurū-n-i</i>	—	
Acc.	—	—	—	गुरुन् <i>gurū-n</i>	गुरुस् <i>gurū-s</i>				
Instr.	गुरुभिस् <i>gurū-bhis</i>	—	—	—	—		—	—	
D. Abl.	गुरुभ्यस् <i>gurū-bhyas</i>	—	—	—	—		—	—	
Gen.	गुरुणाम् <i>gurū-n-am</i>	—	—	—	—		—	—	
Loc.	गुरुषु <i>gurū-su</i>	—	—	—	—		—	—	

लघु *laghu*, adj., 'light.'

Obs., गुरु and लघु, according to § 210, may form also the feminines गुरो *gure-t*, लघुो *laghurī*, which follow the paradigm देवी *devī*, in § 230.

¹ Nom. and Acc. *gurū, gurāḥ*; Voc. *gūrā, gurāḥ*

² Nom. *gurūcas*; Nom. and Acc. *gurūḥ*; Voc. *gurūcas, gurūḥ*.

³ Or *gurūḥ*

CRUDE FORMS ENDING IN ई ई AND ऊ न.

1. FEMININES.

§ 230. (a.) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.

2. Change their final ई ई to य् y, ऊ u to व् v, before the terminations beginning with a vowel.

(b.) The monosyllabic forms:—

1. Use the nominative singular also as vocative.

2. Optionally insert न् n in the plural genitive (§ 223).

3. Change ई ई to इय् iy and ऊ u to उव् uv before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *vadhū*, 'a wife,' यो *yō*, n. p. of a goddess, भ्रू *bhrū*, 'the brow.'

	SINGULAR	DUAL	PLURAL
N.	देवी <i>devī</i>		
V.	देवि <i>devi</i>	देवी <i>devy-an¹</i>	देव्यस <i>devy-as¹</i>
Acc.	देवीम् <i>devī-m</i>		देवीस <i>devī-s</i>
I.	देव्या <i>devy-ā</i>		देवीभिस <i>devī-bhis</i>
D.	देव्यै <i>devy-ai</i>	देवीभ्याम् <i>devī-bhyam</i>	देवीभ्यस <i>devī-bhyas</i>
Abl.	देव्याम् <i>devy-ā</i>		देवीनाम् <i>devī-nām</i>
G.	देव्याम् <i>devy-ā</i>	देव्योः <i>devy-ā</i>	देवीनाम् <i>devī-nām</i>
L.	देव्याम् <i>devy-ā</i>		देवीषु <i>devī-ṣu</i>

नदी *nadī*, f. 'river.'

¹ In the Nom. and Acc. *devyā*, in the Voc. *devyam*.

² In the Nom. *devyā*, in the Voc. *devyam*.

	SINGULAR.	DUAL.	PLURAL.
N.	वधूस् <i>vadhū-s</i>	N V. Acc. वध्वी <i>vadhv-an¹</i>	N. वध्वस् <i>vadhv-as²</i>
V.	वधु <i>vadhu</i>		A. वधूस् <i>vadhū-s</i>
Acc.	वधून् <i>vadhū-m</i>	I D. AM. वधूभ्याम् <i>vadhū-bhyām</i>	I. वधूभिस् <i>vadhū-bhis</i>
I.	वध्वा <i>vadhv-ā</i>		D. वधूभ्यस् <i>vadhū-bhyas</i>
D.	वध्वे <i>vadhv-dī</i>		A. वधूनाम् <i>vadhū-nām</i>
Abl. } G. }	वध्वास् <i>vadhv-ās</i>		L. वधूय <i>vadhū-ān</i>
L.	वध्वाम् <i>vadhv-ām</i>	G. L. वध्वीम् <i>vadhv-īs</i>	

	SINGULAR.	DUAL.	PLURAL.
N.V.	श्रीम् <i>śrī-s</i>	N V. Acc. श्रियी <i>śrī-an</i>	N V. श्रियम् <i>śrī-as</i>
Acc.	श्रियम् <i>śrī-m</i>		I. श्रीभिस् <i>śrī-bhis</i>
I.	श्रिया <i>śrī-ā</i>	I D. AM. श्रीभ्याम् <i>śrī-bhyām</i>	D. श्रीभ्यस् <i>śrī-bhyas</i>
D.	श्रिये or श्रिये <i>śrī-d śrī-dī</i>		A. श्रियान् or श्रीणाम् <i>śrī-ām śrī-nām</i>
Abl. } G. }	श्रियस् or श्रियास् <i>śrī-ds śrī-ds</i>		L. श्रीषु <i>śrī-śh</i>
L.	श्रियि or श्रियाम् <i>śrī-i śrī-ām</i>	G. L. श्रियोस् <i>śrī-īs</i>	

श्री *dhī*, f. 'understanding.'

¹ In the Nom. and Acc. *vadhv-s*; in the Voc. *vadhv*

² In the Nom. *vadhv-ds*, in the Voc. *vadhv*

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e.g. पपी *papī*, masc., 'the sun,' nom. and voc. sing. पपीस् *papī-s*, acc. पपीम् *papī-m*, plur. नृप्. पपीन् *papī-n*. आरु *āru*, m.f., 'tawny,' plur. acc. masc. आरून् *ārū-n*, fem. आरूस् *ārū-s*. The finals ई *ī* and ऊ *ū* become य *y* and व *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *ī*, where ई *ī* + इ *i* makes ई *ī*, e.g. पपी *papī*, sing. instr. पप्या *papy-ā*, loc. पपी *papī*.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *ī* or ऊ *ū*, as प्रधी *pradhī* (from धी *dhi*, fem., 'understanding'), may optionally be declined in the feminine like देवी *devī* and वधू *vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II., except in the locative singular, where final ई *ī* is changed to य *y*, and in the accusative plural, where अस् *as* is affixed. E.g. sing. voc. masc. and fem. प्रधीस् *pradhī-s*, or fem. प्रधि *pradhi*; dative masc. and fem. प्रधे *pradhy-e*, or fem. प्रधे *pradhy-ai*; abl. and gen. masc. and fem. प्रध्यस् *pradhy-as*, or fem. प्रध्यास् *pradhy-ās*; loc. masc. and fem. प्रधि *pradhy-i*, or fem. प्रध्याम् *pradhy-ām*; gen. plur. masc. and fem. प्रध्याम् *pradhy-ām*, or fem. प्रधीनाम् *pradhī-n-ām*. But sing. acc. masc. and fem. प्रध्यम् *pradhy-am*, instr. प्रध्या *pradhy-ā*; nom. voc. and acc. plur. masc. and fem. प्रध्यस् *pradhy-as*.

IV. Compound adjectives having as a second member a polysyllabic feminine in ई *ī* or ऊ *ū*, e.g. अतिचमू *atichamū* (चमू *chamū*, fem., 'an army'), follow the declension of देवी *devī* and वधू *vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in न् *n*, e.g. vocative singular masc. and fem. अतिचमू *atichamū*, dative अतिचम्वे *ati-*

chamv-ai, but plural accusative masc. अतिचमून् *atichamū-n* (fem. अतिचमूस् *atichamū-s*).

§ 232. In the neuter the adjectives in ई *i* and उ *u* shorten their finals according to § 210 *b*, and are declined like the neuter nouns in ई *i* and उ *u* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमू *atichamu*, neuter of अतिचमू *atichamū* (§ 231, IV.), in the singular dative अतिचमुने *atichamu-n-e* or अतिचम्वे *atichamv-ai*.

CRUDE FORMS ENDING IN च्च *ri*, MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ *ā* for the final and the termination, e.g. पितृ *pitṛi*, 'father,' nom. पिता *pitā*, मातृ *mātṛi*, 'mother,' माता *mātā*.

2. In the vocative singular the final is changed to अर् *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final च्च *ri* is changed to आर् *ār*.

Exc. जामातृ *jāmātṛi*, masc., 'a son-in-law;' दुहितृ *duhitṛi*, fem., 'a daughter;' देवृ *devṛi*, masc., 'a brother-in-law;' नानन्दृ *nanandṛi* or नानादृ *nanādṛi*, fem., 'a husband's sister;' नृ *nṛi*, masc., 'a man;' पितृ *pitṛi*, masc., 'father;' भ्रातृ *bhrātṛi*, masc., 'brother;' मातृ *mātṛi*, fem., 'mother;' यातृ *yātṛi*, fem., 'the wife of the husband's brother;' यामातृ *yāmātṛi* = जामातृ *jāmātṛi*; श्रेष्ठृ *śaṁṣṭṛi*, masc., 'one who praises;' and सय्येषु *saryeṣṭṛi*, masc., 'a charioteer,' change the final च्च *ri* to अर् *ar*.

5. In the ablative and genitive singular of the masculine and feminine *उर् ur* is substituted for the final and the termination, *पितुर् pitur*.

6. In the locative singular of the masculine and feminine the final is changed to *अर् ar*.

7. In the dative and instrumental singular and in the genitive and locative dual the final *रि ri* is changed to *र r*.

8. The neuter, according to § 16, inserts *ञ्* before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (cf. § 229, 11, and § 233).

PARADIGMS: दातु *dāturī*, m.n. 'a giver,' स्वसृ *svdsrī*, fem. 'a sister.'

	SINGULAR.				DUAL.		
	m n.	m.	n.		m.n.	m.	n.
N.	—	दाता <i>dātā</i>	दातु <i>dāturī</i>	} ^{N V.} _{Acc.}	—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
V.	दातार <i>dātār</i>	—	or दातु <i>dāturī</i>		—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
Acc.	—	दातारम् <i>dātār-am</i>	दातु <i>dāturī</i>		—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
I.	दात्रा <i>dātr-ā</i>	—	or दातृणा <i>dātrī-n-ā</i>	} ^{I D.} _{Abi.}	दातृभ्याम् <i>dātrī-bhyām</i>	—	—
D.	दात्रे <i>dātr-e</i>	—	or दातृभ्य <i>dātrī-bhy</i>		दातृभ्याम् <i>dātrī-bhyām</i>	—	—
Abl.	दातुर् <i>dātūr</i>	—	or दातृण्य <i>dātrī-ny</i>		दातृभ्याम् <i>dātrī-bhyām</i>	—	—
G.	दातुर् <i>dātūr</i>	—	or दातृण्य <i>dātrī-ny</i>	} ^{G.} _{L.}	दात्रोस् <i>dātr-o</i>	—	or दातृणीस् <i>dātrī-ṇ-o</i> ¹
L.	दातारि <i>dātār-i</i>	—	or दातृणि <i>dātrī-ṇi</i>		दात्रोस् <i>dātr-o</i>	—	or दातृणीस् <i>dātrī-ṇ-o</i> ¹

¹ In the Nom. and Acc. *dātār-au*, *dātrī-ṇ-ī*; in the Voc. *dātār-am*, *dātrī-ṇ-i*.

PLURAL.

	m.n.	m.	n.
N.V.	—	दातारस् <i>dātāras</i> ¹	दातृणि <i>dātṛiṇi</i> ²
Acc.	—	दातृन् <i>dātṛīn</i>	
Instr.	दातृभिस् <i>dātṛi-bhis</i>	—	—
D.Abl.	दातृभ्यस् <i>dātṛi-bhyas</i>	—	—
Gen.	दातृणाम् <i>dātṛīn-ām</i>	—	—
Loc.	दातृषु <i>dātṛi-ṣu</i>	—	—

Like the masculine is declined पशु *napti*, m. 'grandson.'

SINGULAR.

DUAL.

PLURAL.

N.	खसा <i>ksā</i>	N.V. Acc.	खसारी <i>ksārī</i>	N.V. Acc.	खसारस् <i>ksāras</i>
V.	खसर <i>ksar</i>				
Acc.	खसारम् <i>ksār-ām</i>	I D Abl.	खसूभ्याम् <i>ksūbhyām</i>	I D Abl.	खसूभिस् <i>ksūbi-bhis</i>
I.	खसा <i>ksar-ā</i>				
D.	खसौ <i>ksar-e</i>	G L	खसोस् <i>ksar-ōs</i>	G L	खसूभ्यस् <i>ksūbi-bhyas</i>
Abl.	खसुर् <i>ksar</i>				खसूणाम् <i>ksūṇi-ām</i>
G.	खसोरि <i>ksar-i</i>				खसूषु <i>ksūṣu</i>
L.	खसरि <i>ksar-i</i>				

¹ In the Nom. *dātāras*; in the Voc. *dātāras*
² In the Nom. and Acc. *dātṛiṇi*, in the Voc. *dātṛiṇi*

PARADIGM OF THE EXCEPTION TO 4: पितृ *pitṛi*, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता <i>pitā</i>		N V. पितरस् <i>pitara-as</i> ²
V.	पितर <i>pitara</i>	} N V. पितरी Acc. <i>pitara-au</i> ¹	
Acc.	पितरम् <i>pitara-am</i>		Acc. पितॄन् <i>pitṛi-n</i>
I.	पित्रा <i>pitṛ-ā</i>	} I D Abl पितृभ्याम् <i>pitṛi-bhyām</i>	I पितृभिस् <i>pitṛi-bhis</i>
D.	पित्रे <i>pitṛ-e</i>		D Abl पितृभ्यस् <i>pitṛi-bhyaḥ</i>
Abl. }	पितुर् <i>pitur</i>	} O L पित्रोस् <i>pitṛ-oḥ</i>	६ पितॄणाम् <i>pitṛi-n-ām</i> ³
G.			L पितॄषु <i>pitṛi-ṣu</i>
L.	पितरि <i>pitara-i</i>		

In the same way is declined भ्रातृ *bhrātṛi*, m. 'brother;' also मातृ *māṭṛi*, f. 'mother,' except in the acc. plur. which has final *s* instead of *n*, मातृस् *māṭṛis*.

CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

- § 234. 1. The nominative singular is used also as a vocative.
 II. Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *āy*, ओ *o* to अव् *av*, and औ *au* to आव् *āv*.

Except: Final ओ *o*, I. becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial अ *a*; 2. is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*; 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural; 4. becomes औ *au* in the nominative and vocative singular.

¹ In the Nom. and Acc. *pitṛau*; in the Voc. *pitara*

² In the Nom. *pitṛas*; in the Voc. *pitara*.

³ Or *pitṛiṣu*.

III. Final ऐ *ai* before the terminations beginning with स *s* (nominative and vocative singular, locative plural) and भ् *bh* (instrumental, dative, ablative dual and plural) is changed to आ *ā*.

PARADIGMS: रै *rai*, m. 'wealth,' गो *go*, m.f. 'ox, cow,' नी *nau*, fem. 'a ship.'

	SINGULAR		DUAL		FLURAL
N.V.	रास् <i>rā-s</i>	{	N.V. Acc रायी <i>rāy-au</i>	{	N.V. Acc रावस् <i>rāv-as</i>
Acc.	रायम् <i>rāy-am</i>				
I.	राया <i>rāy-ā</i>	{		{	I राभिस <i>rā-bhis</i>
D.	राये <i>rāy-ai</i>		I D Abl राभ्याम् <i>rā-bhyām</i>		Dat Abl राभ्यस् <i>rā-bhyas</i>
Abl.	{ रायस् <i>rāy-as</i>	{	G. L रायोस् <i>rāy-ās</i>	{	G. रायाम् <i>rāy-ām</i>
G.					L. रासु <i>rā-su</i>
L.	राधि <i>rāy-i</i>				

	SINGULAR.		DUAL		FLURAL
N.V.	गीस् <i>gī-s</i>	{	N.V. Acc गावी <i>gāv-au</i>	{	N.V. Acc गावस् <i>gāv-as</i>
Acc.	गाम् <i>gām</i>				Acc. गास् <i>gā-s</i>
I.	गवा <i>gav-ā</i>	{	I D Abl गोभ्याम् <i>gō-bhyām</i>	{	I गोभिस <i>gō-bhis</i>
D.	गवे <i>gav-ai</i>				D Abl गोभ्यस् <i>gō-bhyas</i>
Abl.	{ गोस् <i>gās</i>	{	G. L गवीस् <i>gāv-ās</i>	{	G ख्वाम् <i>gāv-ām</i>
G.					L गोपु <i>gō-si</i>
L.	गवि <i>gav-i</i>				

SINGULAR.		DUAL.		PLURAL.	
N.V.	नीस् <i>ndu-s</i>	N.V. Acc.	नावी <i>nāṭi-au</i>	N.V. Acc.	नावस् <i>nāṭi-ṣṣ</i>
Acc.	नावम् <i>nāṭi-am</i>				
I.	नावा <i>nāu-i</i>			I.	नीभिस् <i>nāu-bhīṣ</i>
D.	नावे <i>nāu-e</i>	I.D. AM.	नीभ्याम् <i>nāu-bhṛyām</i>	D. Ab.	नीभ्यस् <i>nāu-bhṛyas</i>
Abl.	नावत् <i>nāu-ds</i>				
G.	नावी <i>nāu-i</i>	G. L.	नावोस् <i>nāu-ṣṣ</i>		नावाम् <i>nāu-ām</i>
I.	नावि <i>nāu-i</i>			I.	नीपु <i>nāu-phū</i>

The rule in § 232 applies also here, e.g. the neuter अतिनु *atinu* (§ 210 b) of the masc. and fem. अतिनी *atināu* makes in the singular dative अतिनुने *atinu-n-e*, or like the dative of the masculine अतिनावे *atināu-e*.

§ 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

Observ. Those which contain a part of the crude form, are distinguished by an asterisk.

SINGULAR.						
	m.f.n.	m.f.	m.n.	f.n.	m.	f.
N.	कृ० दृ० तृ० पृ० णृ० नृ० लृ० : (for रु० and सृ०)	:(सृ०) आः (आसृ०)	.	.	अन् आन्	आ ई आ ई
V.	The same and ए ओ	.	अ	इ उ	.	इ उ अ
Acc.	म्	अम्	.	.	.	इ उ अ दृ० तृ० पृ० णृ० लृ० : (for रु० and सृ०)
I.	आ	.	ना खा एन एण	.	अया	.
D.	ए	.	आय	.	ऐ आये	नि णे
Abl.	अस् सृ० एस् ओस् उ० (for उरु०)	.	आत्	.	आस्	अस् एस्
G.	ओस् उ० (for उरु०)	.	ओ स्	.	आयाः	अस् एस्
L.	इ ओ	.	.	.	आम्	नि णि

DUAL						
m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.V. Acc. . .	अौ ई क	.	ए	.	.	ई
LD. Abl. भ्याम्	.	.	.	.	.	नीम् यीम्
GL. औस्	.	.	.	.	.

PLURAL						
IV. . .	अस् आस्	.	.	.	.	इ आनि ईनि
	अयस् अवस्	.	.	.	.	ऊनि ऋणि
		.	.	.	.	and insertion of a nasal.
Acc. . .	अस् स	.	.	आम् ईम्	आस् ईस्	Like the nominative and vocative.
		.	.	ऊम् ऋम्	ऊस् ऋस्	
I. भिस्	.	यस्	.	.	.	.
D. Abl. व्यस्	.	एभ्यस्	.	.	.	.
G. आम् आनाम्	.	.	.	.	.	.
ईनाम् ऊनाम्	.	.	.	.	.	.
ऋषाम्	.	.	.	.	.	.
L. सु (यु)	.	ए	.	.	.	.

APPENDIX

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular: nominative.* Some feminines ending in आ or ई take the termination स्.

Vocative. Some feminines ending in आ shorten the final. The masculines ending in मन् have मस्, and those in यन् and वन्, and the participle of the reduplicated perfect Parasmaipada have वस्, e.g. भानुमन्, भानुमस्.

Accusative. Some nouns ending in ई, उ, or ऊ, take अम्, before which ई is changed to य्, and उ or ऊ to व्—Sometimes ण् is inserted in order to avoid the hiatus.—महान्तम् from महन्

'great' is contracted into महाम्; पन्थानम् from पथिन्, 'path,' into पन्थाम् (see § 239, No. 24).

Instrumental. Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, e.g. सखा, particularly in those ending in स्वन, कवित्वना. The feminines in आ do not insert य्, धारा instead of धारया. Masculines and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, e.g. क्रतु masc., क्रत्वा; मधु neut., मध्वा; or उ to अव्, वाङ् masc., वाहवा; or उव्, घृतक्षुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e.g. मती instead of मद्वा, from मति. य् is inserted after अ and उ, स्वप्नय्, साधुया, and उय् changed to विय्, दार्विया (from दार). When य् is inserted, final अ of the base is rejected, विख्या from विद्य. य् appears as termination also in नायया from नौ, and even in तन्वा (from आत्मन्, cf. § 239, No. 17).—प्रथिना, महिना, भूना, instead of प्रथिन्वा, etc., from प्रथिमन्, etc., reject the म् of the crude form, and शमिता for शमिन्वा, from शमिन्, the इ.

Dative. Forms in ये are changed to ई, कृती for कृदि from कृति; final अ of the crude form is changed to अर्, नरे from नृ.

Ablative and genitive. क्वा shortens its final and makes क्वायस्. Nouns in इ and उ, even neuters, take the termination अस् and change इ to य्, उ to व्, e.g. पयस्, वयस् (वसु neut.). Some neuters in उ change their final to ओ, मधोस्—सोभरि and तिरयो, although masc., take the termination of the fem. आस्; on the other hand feminines in ई and ऊ take अस्—दियु takes the real termination of the ablative अत्, वियोत्.

Locative. The termination इ may be lengthened.—Nouns ending in अ or आ have sometimes आ instead of final ए or आयाम्, मध्या (for मध्ये), गृहा (for गृहायाम्); those in आ occur also with ए, देवते instead of देवतायाम्. Those in उ take the regular termination and change उ to अव्, सूदवि from सूनु—आ occurs instead

of final औ, नामा from नामि.—Those in ऊ have the regular termination, तन्वि from तनू.—Final याम् and वाम् drop the म् and are changed to ई and ऊ, गीरी, तनू.—Nouns ending in अन् may reject the termination, e.g., चर्मन् for चर्मणि.—यादृक् takes the termination मिन् (cf. the locative of the pronouns, § 247).

Dual: nominative, vocative, and accusative. औ, or even अ, is substituted for final औ, अमुर.—य् is inserted after अ and ऊ, before which अ is rejected and ऊ changed to व्, मयूरश्रेष्ठा, (instead of श्रेष्ठी), चम्ब्यौ (instead of चम्ब्यौ from चम्बू).—भूमा occurs instead of भूमौ from भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्त्यौ), also अनवन्.

Genitive and locative. पश्योस् occurs instead of पश्ययोस्.

Plural: nominative and vocative. Nouns ending in अ and आ double the termination, देवासस्. आर्यास् is contracted to आरीष्. Final उ is changed to उव्, अयुवस्; to आव्, अभिगावस् (cf. § 234, II., Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of यस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पत्रयस् from पत्री.—भक्तिवन् forms भक्तिवांसस् (cf. § 221, V.).—The neuter frequently drop their final नि (णि), वृषा instead of वृषाणि, and shorten the preceding vowel, कर्म instead of कर्माणि, अस्थूरि for अस्थूरीणि, पुष for पुष्यणि. Nouns ending in अन् lengthen the अ, सान्ति, घृतवान्ति (cf. § 221. II. Exc. 2).

Accusative. Nouns ending in ई (consisting of more than one syllable, § 230, a.) and उ take the termination अस्, before which ई is changed to य्, उ to व् or उव्; on the other hand न् occurs instead of अस्, मयोभून् from मयोभू. In Epic Poetry अस् is affixed to nouns ending in अ, which is then changed to अर्,

पितरस्.

Instrumental. Nouns in अ have एभिस् instead of ऐस् (cf. § 225, 11). नदी forms नदीस्.

Dative and ablative. नारी and सेनानी occur with shortened ई.

Genitive. The affix is added immediately to some nouns, चरणाम्. The final अ may become र् or अर्, सप्तम from सप्त,

नराम् from नृ. When नृ is inserted, it may be left unchanged. धातृणाम्. नृ is inserted irregularly in ग्रामणीनाम्.

Locative. The termination is doubled in पृथुषु; विम् makes विष् instead of विद्. यन्, रन्, दम् change their final to Anusvāra —, वंसु, etc.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in अर्वावतम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तक्षुषस् instead of तक्षिवांसस्. In the nouns ending in यन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e.g. तद्यन् sing. nom. तर्चा, accus. तद्यन् or तद्यान्. On the other hand, दावने occurs instead of दाव्ने. The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उपासा, gen. plur. उपासाम्, from उपस्. Sometimes they reject अस्, e.g. उपास्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस्. Nouns ending in अम् sometimes have a strong form like those in अन्, e.g. चम्, nom. voc. acc. dual चामा, nom. plur. चामस्, nom. sing. चास् (for *चम्स्), accus. sing. चाम् (for *चामम्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I. 26, 2; 64, 5, Atharva-veda IV. 22, 3.

3. Cf. § 239.

§ 239. ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अम्मा, अम्मा, and अम्मा, fem. 'mother,' shorten their final in the vocative singular.

2. अक्षि n. 'the eye,' अस्थि n. 'a bone,' दधि n. 'curdled milk,' सक्थि n. 'the thigh,' derive the weakest bases from (§ 220) अचन्, अस्थन्, दधन्, and सकथन् (cf. § 221, III.), e.g.

SINGULAR		* DUAL	PLURAL
N.V.A.	अक्षि	N V Acc. अचथी or अस्थी	N V. Acc. अक्षीणि
Instr.	अक्षया	I D Abl. अक्षिभ्याम्	I. अक्षिभिस्
Dat.	अक्ष्ये		D Abl. अक्षिभ्यस्
Abl.	अक्ष्यस्		
Gen.	O L. अक्ष्योस्	O अक्ष्याम्	O अक्ष्याम्
Loc.		अक्षिणि or अक्षिण्ये	L. अक्षिण्यु

In the Veda the forms ending in अन् are also used as the bases of other cases, e.g. अक्षभिस्, and the nom. voc. acc. dual of अक्षि is अक्षी, the instr. dat. abl. अक्षीभ्याम्, the gen. loc. अक्षीन्, etc.

3. अचवन् and भगवन् make in the vocative sing. अघोस्, भगोस् (as for original *avas*, cf. § 237, vocative).

4. अक्षुह् m. 'ox,' singular nominative अक्षुह्, voc. अक्षुह्, acc. अक्षुहम्, instr. अक्षुहा, dat. अक्षे, abl. gen. अक्षुह्, loc. अक्षुह्; dual nom. voc. acc. अक्षुहाही, instr. dat. abl. अक्षुह्यान्, gen. loc. अक्षुह्योस्; plural nom. voc. अक्षुहाहस्, acc. अक्षुहस्, instr. अक्षुह्विस्, dat. abl. अक्षुह्यस्, gen. अक्षुह्याम्, loc. अक्षुह्यु.

5. अक्षवन्, see अक्षवन्

6. अक्षेह् m. 'time,' अक्षेह् m. a proper name, पुष्यश्च म. 'a name of Indra,' and in the Veda धन्वाह् m. 'an archer,' reject in the nominative singular the final स् and lengthen the penultimate अ, e.g. अक्षेहा.

7. अप् fem. 'water,' lengthens the अ in the strong cases (§ 220), in the nom. voc. acc. plur. of the neuter, when compound, optionally; e.g. nom. voc. plur. आपस्; before the terminations beginning with भ् it has इ instead of ए, e.g. अक्षिभ्यस्. When not compound it is generally used in the plural only.

8. अम्बा, see No. 1.

9. अक्षमन् m. a proper name, पूषन् m. do and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in the strong cases (§ 221, III.), except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, e.g. acc. sing. अर्यमणम्, वृत्रहणम्, nom. sing. m. वृत्रहा (cf. 57 and 85).

10. अर्वन् m. 'a horse,' uses this crude form only in the nominative and vocative singular (cf. § 221, III.), and when compounded; in the other cases it substitutes अर्वन्त, which follows § 221, II., e.g. sing. nom. अर्वा, voc. अर्वन्, acc. अर्वन्तम्, instr. अर्वता. In the Veda अर्वन् is also used in the acc. sing.

The bases अक्षन् and अक्षन्त m. 'one who praises,' विवस्वन् and विवस्वन्त m. a proper name, are substituted for each other in a similar manner.

11. अक्षा, see अक्षा.

12. अवयाज् 'part of a sacrifice,' and पुरोडान् m. 'an oblation,' make in the nom. and voc. sing. अवयीत्, पुरोडास्; before the terminations beginning with ग् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्थशास् m. 'one who praises,' in the same way उक्थशस्, e.g. अवयोभिर् (cf. § 217), अवयसु or अवयसु (§ 215), in the other cases regularly, e.g. instr. sing. अवयाजा.

13. The feminines यदी 'a woman in her menses,' तक्षी 'a lute,' तरी 'a ship,' लक्ष्मी a proper name, क्षरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, e.g. अवीम्.

14. अमुञ् n. 'blood,' आस्र n. 'the face,' उदक् n. 'water,' दन्त m. 'a tooth,' दोम् m.n. 'an arm,' नासिका f. 'the nose,' निशा f. 'the night,' पाद m. 'a foot,' पुतना f. 'an army,' मांस n. 'meat,' मास m. 'the month,' यक्षन् n. 'the liver,' सूप m.n. 'soup,' शलन् n. 'excrement,' शिरस् n. 'the head,' शानु n. 'the top,' and हृदय n. 'the heart,' may substitute in all cases, except in the nom. voc. acc. sing. and dual masc., fem., and neut., nom. voc. plur. masc. and fem. and nom. voc. acc. plur. of the neut., the following corresponding crude forms, viz. अमन्, आमन्, उदन्, दन् (properly दन्), दोपन्, नम, निन्, पद, पुन, मांस, मास् (cf. No. 22), यक्षन्, सूपन्, शलन्.

मीर्यन्, जु, and हृद्, e.g. sing. nom. voc. acc. अमृक् only, but instr. अमृजा or अमृता, dual nom. voc. acc. only अमृजी, but instr. dat. abl. अमृग्भ्याम् or असम्भ्याम्, plur. nom. voc. acc. अमृजि, instr. अमृग्भिस् or असम्भिस्.

15. अस्थन्, see अस्थि in No. 2.

16. अहन् n. 'the day,' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with म्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहम्, instr. dat. abl. dual अहोभ्याम्, but instr. sing. अहा, etc. In the Veda occurs also अहभिस् (instead of अहोभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 23.

When अहन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing. the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III.), the rest as in the neuter, e.g. sing. nom. दीर्घाहस्, voc. दीर्घाहस्, acc. दीर्घाहाणम्, etc.

When the last member of a compound, it frequently becomes अह and अह् (cf. my V.G. § 639); in the latter instance the loc. sing. may be derived also from अहन्, therefore ऽअहे or ऽअहनि or ऽअहि.

17. आत्मन् m. 'breath, soul, one's self,' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III.), e.g. त्मा, त्वन्.

18. आसन्, see आस in No. 14.

19. उक्थयाम्, see No. 12.

20. उदन्, see उदक in No. 14.

20b. उदीच, see § 221, I.

21. उग्रन्, see No. 6. Besides it may reject its final in the vocative sing. or substitute न्, उग्रन्, उग्र or उग्रन्. Locative sing. उग्रने (cf. § 238, 1).

22. उदयस् f. 'the dawn.' मास m. 'the month' (cf. No. 14), सवस्

‘voluntary,’ स्वतवस् ‘by one’s own power,’ have in the Veda before the terminations beginning with भ्, इ instead of their final, e.g. उपद्रिस्. The last two make in the nom. sing. masc. स्ववान्, स्वतवान् (cf. § 221, V.).

23. चक्रान्, see No. 10.

24. चमुचिन् masc. ‘a name of Indra,’ पथिन् m. ‘a path,’ मथिन् m. ‘a churning stick,’ derive their strong cases, except the nom. and voc. sing., from चमुचन्, पन्थन्, मन्यन्, the weakest (§ 220) from चमुच्, पथ्, मथ्. The sing. nom. and voc. is चमुचास्, पन्थास्, मन्यास्; the acc. चमुचाणम्, instr. चमुचा, dual nom. voc. acc. पन्थानौ, instr. dat. and abl. पथिभ्याम्, gen. and loc. पथीस्, plur. nom. and voc. पन्थानस्, acc. पथस्, instr. पथिभिस्, loc. पथिषु.

25. ओषधि fem. ‘a plant,’ has in the Veda ओधी as its base, except in the nominative singular.

26. करभू, कारभू, इन्भू m. ‘thunderbolt,’ पुनर्भू f. ‘a virgin widow re-married,’ वर्याभू m. ‘a frog,’ change their final before vowels to व्.

27. कुङ् म. f. ‘a curlew,’ changes क् In the nom. voc. sing., the loc. plur., and before भ् to क्ङ्, e.g. nom. voc. sing. कुङ्, but acc. कुङ्गम्, instr. कुङ्गो, instr. dat. and abl. dual कुङ्गभ्याम्, instr. plural कुङ्गभिस्, loc. कुङ्गु or कुङ्गु.

28. क्रोष्टु m. ‘a jackal,’ derives the strong cases, except the voc. sing., necessarily and the weakest (§ 220) optionally from क्रोष्टु; sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टुना or क्रोष्ट्रा, dat. क्रोष्टवे or क्रोष्ट्रे, etc., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टुभ्याम्, gen. loc. क्रोष्टोस् or क्रोष्ट्रोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टून्, instr. क्रोष्टुभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. जरा f. ‘decrepitude,’ may use also as crude form जरस्, except in the nom. and voc. singular, instr. dat. and abl. dual and plur., e.g. sing. nom. जरा, voc. जरे, but accus. जराम् or जरसम्, dual instr. dat. abl. जराम्भ्याम्, gen. loc. जरयोस् or जरसोस्.

30. जलासाह in the Veda changes its स् to प् in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. जलापाह, acc. जलापाहम्, but instr. जलासाहा.

31. तन्वी, see No. 13.

32. तरी, see No. 13.

33. तिरय, तिरयस्, see § 221, 1.

33b. तान्, see No. 17.

34. दधन्, see दधि in No. 2.

35. दन्, see दन्त in No. 14; it is also used as second member of many compound adjectives, e.g. सुदन् *su-dant*, m. n. सुदन्ती *su-dantī*, f. 'having beautiful teeth.'

36. दिव् f. 'the day,' changes the final इव् to यु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. दीस्, e.g. सुधाम्, युयु, but acc. sing. दिवम्, etc.—In the Veda also acc. plur. masc. द्युन्, and nom. voc. acc. dual द्युवा.

When it is the last member of a compound, the nom. voc. acc. singular of the neuter is इयु.

37. इन्, see No. 26.

38. इद्व, when the final of a compound, e.g. सद्व 'like,' makes in the nom. voc. sing. in the Veda इद्.

39. दीषन्, see दीस् in No. 14.

40. द्यु, दीस्, see No. 36.

41. धन्वासहस्, see No. 6.

42. ऽध्वस् (from the verb ध्वस् 'to fall') and ऽस्रस् (from स्रस् 'to fall'), forming the last member of a compound, change their final स् to त् in the nom. and voc. sing. and loc. plur., and before ञ् to ह्, e.g. nom. voc. sing. पर्यध्वत्, loc. plur. पर्यध्वत्सु, instr. dat. abl. dual पर्यध्वयाम्.

43. नस्, see नासिका in No. 14.

44. निग्, see निगा in No. 14.

45. नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e.g.* चामरी 'a chief,' takes in the locative singular the termination चाम्, before which ई in the simple word becomes इय्, in the compound य्, नियाम्, चामयाम्.

46. नृ m. 'a man,' may leave its final short in the genitive plural नृणाम् or नृणाम्.

47. पति m. 'a master,' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्या, सख्या, in the dat. पत्ये, सख्ये, in the abl. and gen. पत्युस्, सख्युस्, in the loc. पत्यौ, सख्यौ.

सखि besides makes in the sing. nom. सखा, in the acc. सखायम्, in the dual nom. voc. acc. सखायौ, in the nom. and voc. plur. सखायस्.

The rest is regular, *e.g.* voc. sing. पते, सखे.

48. पय्, पयिन्, पय्यन्, see No. 21.

49. पद्, see पाद् in No. 14 and No. 50.

50. पाद् f. 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the femin. ई, *e.g.* द्विपाद्, adj. 'having two feet,' instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाद्वाम् (Siddhānta K., 486); fem. with ई द्विपदी, without इ द्विपद् or द्विपाद्.

* 51. पाद्, see No. 14.

52. पुंस m. 'a man,' has as base of the voc. sing. पुंसम्; of the other strong cases पुंसि; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस. In the nom. and voc. sing. the final स् is dropped and the penultimate Anusvāra changed to न् (*cf.* §§ 221, V. and 213); in the loc. plur. the final स् becomes Anusvāra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसि; पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भ्याम्, पुंस्यौ.

Plur. पुमांसस्, पुंसस्, पुंसिस्, पुम्भ्यस्, पुंसाम्, पुंसु.

When the last member of a compound adjective, *e.g.* सुपुंस, is

makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसी, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see No. 26.

54. पुम्, पुमांस, see No. 52.

55. पुद्गलम्, see No. 6.

56. पुरोडाश, see No. 12.

57. पूषन्, see No. 9. Besides, the weakest cases (§ 220) may be derived from पूष्, e.g. instr. sing. पूषा or पूष्वा.

58. पूत, see पूतना in No. 14.

59. भगवन्त, see No. 3.

60. मधवन् m. 'a name of Indra,' युवन् m. 'a young man,' and श्वन् m. 'a dog,' derive the weakest cases (§ 220) from मघीन्, यून्, and श्वन्; the rest is regular (§ 221, III.), sing. nom. मघवा, युवा, श्वा, voc. मघवन्, युवन्, श्वन्, acc. मघवानम्, युवानम्, श्वानम्, instr. मघोना, यूना, श्वना, etc., dual nom. voc. acc. मघवानो, etc., instr. dat. abl. मघवयोम्, etc., gen. loc. मघोनीम्, etc.

The feminine is according to § 210, मघोनी, but also (from the original form 'मघवन्त) मघवती, यूनी and (from the original form युवन्त) युवति (with a short final), श्वनी.

61. मय्, मयिन्, मन्वन्, see No. 24.

62. महन्त, महान्त, see § 221, 11.

63. मांस, मांस, see No. 14.

63b. मास, मास, see No. 14.

64. यक्न्, see यहत in No. 14.

65. युञ्ज् adj. 'joining.' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युङ्, acc. युञ्जम्, nom. voc. acc. of the neuter युञ्, instr. m.f.n. युञ्जा; dual nom. voc. acc. m.f. युञ्जो, of the neuter युञ्जो; instr. dat. abl. m.f.n. युग्भ्याम्, gen. loc. युञ्जोस्; plur. nom. voc. m.f. युञ्जस्, acc. युञ्जस्, nom. voc. acc. of the neuter युञ्जि, instr. m.f.n. युग्भिस्, etc.

66. युवन्, यून्, see No. 60.

67. यूप्, यूषन्, see No. 14.

68. ईरि, neuter of adjectives, compounded with ईरि, 'wealth,' according to § 210*b*, e.g. सुरि masc. and fem. सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to आ, सुराभ्याम्, सुरासु; also in the gen. plural, according to some grammarians, and with inserted ण्, सुराणाम्.

69. लक्ष्मी, see No. 13.

70. वर्षाभू, see No. 26.

71. वातप्रमी m.f. 'a swift antelope,' may form the sing. acc. वातप्रम्यम् or प्रमीम्, the loc. प्रम्यि or प्रमी, the plur. nec. प्रम्यस् or प्रमीस्; the rest follows the analogy of जलपी, § 231, f. 2.

72. ईवाह as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह, which combines with the preceding अ or आ to औह, e.g. भारवाह 'bearing a load,' instr. singular भारीह — But when preceded by another vowel and in the compound चेतवाह this change is optional, e.g. भूवाह in the instr. sing. either भूवाहा or (भूऊहा contracted to) भूहा, चेतवाहा or चेतौहा.

चेतवाह besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No. 12, as if the crude form was चेतवस्, thus nom. and voc. sing. चेतवास्, instr. dat. abl. dual चेतवोभ्याम्, loc. plur. चेतवसु.

73. विषयन्त, see No. 10.

74. विश्वराज् (विश्वःराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, e.g. nom. and voc. sing. विश्वारुद्, loc. plur. विश्वाराहु, instr. dat. abl. dual विश्वाराहभ्याम्.

75. गच्छन्, गच्छन्, see No. 14.

76. गिरम्, गीर्षन्, see No. 14.

77. युन्, यन्, see No. 60.

78. श्वेतवस्, श्वेतवाह, श्वेतीह, see No. 72.

79. सवयन्, सक्थि, see No. 2.

80. सखाय, सखि, see No. 47.

81. सानु, see No. 14.

82. स्त्री f. 'a wife,' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्रि; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्; and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of श्री (§ 230), e.g. instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes § स्त्रि (§ 210), e.g. अतिस्त्रि m.f.n., and makes in the sing. accus. masc. either § स्त्रिम् (analogously to अग्नि, § 229) or § स्त्रियम्, in the dual. nom. voc. acc. masc. § स्त्रियौ, in the gen. loc. § स्त्रियोस्, plur. accus. masc. either § स्त्रीन् or § स्त्रियस्; in the rest it follows the analogy of श्वेति (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing. acc. § स्त्रिम् or § स्त्रियम्, dual nom. voc. acc. gen. and loc. § स्त्रियौ, § स्त्रियोस्, and often in other cases, viz., the instr. sing. § स्त्रिया, and optionally in the dat., abl. gen., loc. sing., e.g. § स्त्रियै or § स्त्रिये (like मत्तये, § 229), § स्त्रियास् or § स्त्रेस्, § स्त्रियाम् or § स्त्री; the acc. plur. is either § स्त्रीस् or § स्त्रियस्; the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur. § स्त्रयस्.

83. नु, see सानु in No. 14.

84. हद्, see No. 14.

85. ईहन्, see No. 9. Besides in the weakest cases ह् is changed to घ्, e.g. वृत्रहन्, instr. singular वृत्रघ्ना.

2. DEGREES OF COMPARISON.

§ 210. The comparative is generally formed by subjoining to the crude form the affix तर tara; the superlative, by suffixing तम tama, e.g. नृ nṛi, 'a man,' नृतम nṛi-tama, 'most man-like.'

COMPARATIVE.	SUPERLATIVE	POSITIVE.
दवीयस्	दविष्ठ	दूर 'far.'
द्रवीयस्	द्रदिष्ठ	दृढ 'firm.'
द्राघीयस्	द्राघिष्ठ	दीर्घ 'long.'
नेदीयस्	नेदिष्ठ	अनिक 'near.'
परिव्रवीयस्	परिव्रदिष्ठ	परिवृढ 'august.'
प्रघीयस्	प्रघिष्ठ	पृथु 'broad.'
प्रेयस्	प्रेष्ठ	प्रिय 'beloved.'
बंहीयस्	बंहिष्ठ	वज्रस 'manifold.'
भूयस्	भूयिष्ठ	वज्र 'much.'
भ्रशीयस्	भ्रशिष्ठ	भृश 'frequent.'
मदीयस्	मदिष्ठ	मृदु 'soft.'
यवीयस्	यविष्ठ	युवन् 'young.'
रजीयस्	रजिष्ठ	स्रजु 'straight.'
वरीयस्	वरिष्ठ	वसु 'broad.'
वर्षीयस्	वर्षिष्ठ	वृद्ध 'old.'
वृन्दीयस्	वृन्दिष्ठ	वृन्दारक 'beautiful.'
ज्येयस्	ज्येष्ठ	प्रशस्त 'praiseworthy.'
खवीयस्	खविष्ठ	खूल 'large.'
खेयस्	खेष्ठ	स्थिर 'firm.'
खेयस्	खेष्ठ	स्थिर 'much.'
हसीयस्	हसिष्ठ	ह्रस्व 'short.'

• § 243. The feminines of the affixes⁸ तर *tara*, तम *tama*, and इष्ठ *ishṭha*, according to § 210, are तरा *tarā*, तमा *tamā*, and इष्ठा *ishṭhā*.

The masculines and neuters are declined after the models in § 225; the feminines in accordance with that in § 226.

The feminine of ईयस् *īyañs*, according to § 210 (*cf.* the instrumental singular of the masculine ईयसा *īyas-ā*) is ईयसी *īyas-ī*.

The rules for the declension of the masculine and neuter of ईयस् *īyañs*, have been given in § 221, VI. I shall now give the paradigm गरीयस् *garīyañs*. The feminine गरीयसी *garīyas-ī* follows strictly the analogy of देवी *devī* in § 230.

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	→ गरीयान् <i>garīyān</i>					
V.	→ गरीयन् <i>garīyan</i>	} गरीयम् <i>garīyam</i>	}	V.V. Acc.	गरीयामी गरीयम् <i>garīyāmī garīyam</i>	
Acc.	→ गरीयाम् <i>garīyam</i>					
		<i>garīyamām</i>				
I.	गरीयसा <i>garīyasa</i>	—	—	I D AM.	गरीयोभ्याम् <i>garīyobhyām</i>	—
IA	गरीयमे <i>garīyame</i>	—	—			—
Abl.	} गरीयम् <i>garīyam</i>	—	—	G L.	गरीयमोम् <i>garīyamom</i>	—
G.						—
IA.	गरीयमि <i>garīyamī</i>	—	—			

PLURAL.

	m.n.	m.	n.
N.V.	—	गरीयाम् <i>garīyam</i>	} गरीयामि <i>garīyamī</i>
Acc.	—	गरीयाम् <i>garīyamām</i>	
Instr.	गरीयोभिम् <i>garīyobhīm</i>	—	—
D.Abl.	गरीयोभ्यम् <i>garīyobhyām</i>	—	—
Gen.	गरीयाम् <i>garīyamām</i>	—	—
Lac.	गरीयम् or गरीयम् <i>garīyamām garīyamām</i>	—	—

In the same way is declined लघुदेम् *laghudeṁ*, comparative of लघु *laghu*, 'light.'

3. PRONOUNS.

§ 211. The pronouns have no relative, and those of the first and second persons are declined as follows:—

SINGULAR

N. अहम् <i>ahám</i> , 'I.'	त्वं <i>tvám</i> , 'thou.'
Acc. माम् <i>mām</i> and मा <i>mā</i> , 'me.'	त्वाम् <i>tvām</i> and त्वा <i>tvā</i> , 'thee.'
I. मया <i>máyā</i> , 'by me.'	त्वाया <i>tváyā</i> , 'by thee.'
D. मह्यम् <i>máhyam</i> and मे <i>me</i> , 'to me.'	तुभ्यम् <i>túbhyam</i> and ते <i>te</i> , 'to thee.'
Abl. मत् <i>mát</i> , 'from me.'	त्वात् <i>tvát</i> , 'from thee.'
G. मम <i>māma</i> , and मे <i>me</i> , 'mine' 'of me.'	तव <i>táva</i> and ते <i>te</i> , 'thine' 'of thee.'
L. मयि <i>máyī</i> , 'in me.'	त्वयि <i>tváyī</i> , 'in thee.'

DUAL

N. आवाम् <i>āvām</i> , 'we two.'	युवाम् <i>yuvām</i> , 'you two.'
Acc. the same and नौ <i>nau</i> , 'us two.'	the same and वाम् <i>vām</i> , 'you two.'
I. आवाभ्याम् <i>āvābhyām</i> , 'by us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'by you two.'
D. the same and नौ <i>nau</i> , 'to us two.'	the same and वाम् <i>vām</i> , 'to you two.'
Abl. आवाभ्याम् <i>āvābhyām</i> , 'from us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'from you two.'
G. आवयोस् <i>āvāyos</i> and नौ <i>nau</i> , 'of us two.'	युवयोस् <i>yuvāyos</i> and वाम् <i>vām</i> , 'of you two.'
L. आवयोस् <i>āvāyos</i> , 'in us two.'	युवयोस् <i>yuvāyos</i> , 'in you two.'

PLURAL

N. वयम् <i>vayám</i> , 'we.'	युयम् <i>yuyám</i> , 'you.'
Acc. अस्मान् <i>asmān</i> and नस् <i>nas</i> , 'us.'	युष्मान् <i>yushmān</i> and वस् <i>ras</i> , 'you.'
I. अस्माभिस् <i>asmābhis</i> , 'by us.'	युष्माभिस् <i>yushmābhis</i> , 'by you.'
D. अस्मभ्यम् <i>asmābhyam</i> and नस् <i>nas</i> , 'to us.'	युष्मभ्यम् <i>yushmābhyam</i> and वस् <i>ras</i> , 'to you.'
Abl. अस्मत् <i>asmát</i> , 'from us.'	युष्मत् <i>yushmát</i> , 'from you.'
G. अस्माकम् <i>asmākam</i> and नस् <i>nas</i> , 'ours,' 'of us.'	युष्माकम् <i>yushmākam</i> and वस् <i>ras</i> , 'yours,' 'of you.'
L. अस्मासु <i>asmāsu</i> , 'in us.'	युष्मासु <i>yushmāsu</i> , 'in you.'

nom. fem. neut., acc. m.f.n., instr. dat. abl. gen. and loc. fem., in the masc. and neuter अमु *amú*, in the fem. अमू *amū*.—4. In the plur. nom. masc. and in the instr. dat. abl. gen. and loc. masc. and neuter अमी *amī*.

यद् *yád* derives all its cases in the masc. and neuter from य *yá*, in the fem. from या *yā*.

किम् *kím* substitutes in all cases of the masc. and neuter—except the nom. and acc. singular of the neuter—क *ká*, in the fem. का *kā*; in the nom. and acc. sing. neuter कि *kí*.

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्मा *sma* to the base, the feminine adds स्य *sy* in these cases as well as in the genitive singular.

The inflectional terminations differ in some instances from those of the nouns; instead of the final ह *h* in तद् *tád*, etc., appears त् *t* (cf. § 13).

1. तद् *tád*.

SINGULAR.			DUAL.			PLURAL.		
masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
N. सस्	सा	ना	N. त्री	ते	ते	N. तै	तानि	तासु
eds	ed					te		
Acc. तम्	तम्	ताम्	A. तौ	तौ	तौ	A. तान्	तान्	तासु
tám	tám	tām				tān		
I. तेन	तया		I. तौ	तौ		I. तैस्	ताभिस्	
tēna	tyā					taiś	tābhiś	
D. तस्मै	तस्यै		D. तौभ्याम्			D. तैर्भ्यस्	ताभ्यस्	
tasmāi	tasyai		tāubhyām			tairbhyaś	tābhyaś	
Abl. तस्मात्	तस्यात्		A. तैर्भ्याम्			A. तैर्भ्याम्	ताभ्याम्	
tasmāt	tsyāt					tairbhyaṃ	tābhyāṃ	
C. तस्य	तस्यै		C. तयोस्			C. तयोस्	तायोस्	
tsaya	tsyai		tyoś			tyoś	tāyoś	
L. तस्मिन्	तस्याम्		L. तयोस्			L. तेषु	तासु	
tsamin	tsayām		tyoś			teṣu	tāsu	

4. एतद् *etád*.

SINGULAR.

DUAL.

PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	एषः <i>eshá</i>	एतः <i>etá</i>	एषा <i>eshá</i>	N.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	N.	एते <i>eté</i>	एतानि <i>etāni</i>	एतासु <i>etās</i>
Acc.	एतम् <i>etam</i>	एतन् <i>etán</i>	एताम् <i>etām</i>	A.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	A.	एताम् <i>etām</i>	एतानि <i>etāni</i>	एतासु <i>etās</i>
	एनम् <i>enam</i>	एनन् <i>enán</i>	एनाम् <i>enām</i>		एनौ <i>enáu</i>	एने <i>ene</i>	एने <i>ene</i>		एनान् <i>enān</i>	एनानि <i>enāni</i>	एनासु <i>enās</i>
I.	एतेन <i>etena</i>	एतया <i>etayā</i>	एतया <i>etayā</i>	I.	एताभ्याम् <i>etābhyām</i>		I.	एतैस् <i>etais</i>	एतभिस् <i>etābhis</i>		एतभिस् <i>etābhis</i>
D.	एतस्मै <i>etasmai</i>	एतस्मै <i>etasyai</i>	एतस्मै <i>etasyai</i>	D.	एतभ्यस् <i>etābhyas</i>		D.	एतभ्यस् <i>etābhyas</i>	एताभ्यस् <i>etābhyas</i>		एताभ्यस् <i>etābhyas</i>

etc., like तद् *tád*, paradigm I; only in the genitive and locative dual
एतयोस् *etāyos*, and एनयोस् *enāyos*.

5. अदस् *adás*.

SINGULAR.

DUAL.

PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	असौ <i>asau</i>	अदस् <i>adás</i>	असी <i>asī</i>	N.	अमू <i>amū</i>	अमौ <i>amāu</i>	असी <i>asī</i>	N.	अमी <i>amī</i>	अमानि <i>amāni</i>	अमसु <i>amās</i>
Acc.	अमुम् <i>amūm</i>		अमूम् <i>amūm</i>	A.	अमू <i>amū</i>		असी <i>asī</i>	A.	अमून् <i>amūn</i>		अमसु <i>amās</i>
I.	अमुना <i>amunā</i>	अमुयै <i>amūyā</i>	अमुया <i>amūyā</i>	I.	अमूभ्याम् <i>amūbhyām</i>		अमुया <i>amūyā</i>	I.	अमीभिस् <i>amībhis</i>	अमूभिस् <i>amūbhis</i>	
D.	अमुस्मै <i>amūsmāi</i>		अमुयै <i>amūyā</i>	D.	अमूभ्यस् <i>amūbhyas</i>		अमुयै <i>amūyā</i>	D.	अमीभ्यस् <i>amībhyas</i>	अमूभ्यस् <i>amūbhyas</i>	
Abl.	अमुष्मात् <i>amūśmāt</i>	अमुयै <i>amūyā</i>	अमुया <i>amūyā</i>	A.	अमूयोस् <i>amūyos</i>		अमुया <i>amūyā</i>	A.	अमीषाम् <i>amīṣām</i>	अमूषाम् <i>amūṣām</i>	
G.	अमुयै <i>amūyā</i>		अमुया <i>amūyā</i>	G.	अमूयोस् <i>amūyos</i>		अमुया <i>amūyā</i>	G.	अमीषाम् <i>amīṣām</i>	अमूषाम् <i>amūṣām</i>	
L.	अमुष्मिन् <i>amūśmin</i>	अमूयाम् <i>amūyām</i>		L.	अमूयोस् <i>amūyos</i>		अमुया <i>amūyā</i>	L.	अमीषु <i>amīṣu</i>	अमूषु <i>amūṣu</i>	

6. यह *yād*.

SINGULAR.

DUAL.

PLURAL.

SINGULAR.			DUAL.			PLURAL.		
N.	m.	n.	f.	N.	m.	n.	f.	
N.	यस्		या	N.	ये		यानि	यास
	<i>yās</i>		<i>yā</i>		<i>yē</i>		<i>yāni</i>	<i>yās</i>
Acc.	यम्		याम्	A.	यौ		यान्	यास
	<i>yam</i>		<i>yām</i>		<i>yau</i>		<i>yān</i>	<i>yās</i>
	येन		यया	I.	ये		यानि	यास
	<i>yenā</i>		<i>yayā</i>		<i>yē</i>		<i>yāni</i>	<i>yās</i>
I.	यस्मै		ययौ	D.	यभ्याम्		यभ्यसु	याभ्यसु
	<i>yasmāi</i>		<i>yayau</i>		<i>yābhyām</i>		<i>yābhyas</i>	<i>yābhyas</i>
Ibl.	यस्मात्		ययांस	A.				
	<i>yasmāt</i>		<i>yayāns</i>					
G.	यस्य		ययांस	G.	ययोः		येषाम्	यासाम्
	<i>yasya</i>		<i>yayāns</i>		<i>yayōḥ</i>		<i>yēṣām</i>	<i>yāsām</i>
L.	यस्मिन्		ययाम्	L.	येषु		येषु	यासु
	<i>yasmin</i>		<i>yayām</i>		<i>yēṣu</i>		<i>yēṣu</i>	<i>yāsū</i>

7. किम् *kīm*.

SINGULAR.			DUAL.			PLURAL.		
N.	m.	n.	f.	N.	m.	n.	f.	
N.	कस्		का	N.	के		कानि	कास
	<i>kās</i>		<i>kā</i>		<i>kē</i>		<i>kāni</i>	<i>kās</i>
Acc.	कम्		काम्	A.	कौ		कान्	कास
	<i>kam</i>		<i>kām</i>		<i>kau</i>		<i>kān</i>	<i>kās</i>
	केन		कया	I.	के		कानि	कास
	<i>kenā</i>		<i>kayā</i>		<i>kē</i>		<i>kāni</i>	<i>kās</i>
I.	कस्मै		कयौ	D.	कभ्याम्		कभ्यसु	काभ्यसु
	<i>kasmāi</i>		<i>kayau</i>		<i>kābhyām</i>		<i>kābhyas</i>	<i>kābhyas</i>
	कस्मात्		कयांस	A.				
	<i>kasmāt</i>		<i>kayāns</i>					
G.	कस्य		कयांस	G.	कयोः		केषाम्	कासाम्
	<i>kasya</i>		<i>kayāns</i>		<i>kayōḥ</i>		<i>kēṣām</i>	<i>kāsām</i>
L.	कस्मिन्		कयाम्	L.	केषु		केषु	कासु
	<i>kasmin</i>		<i>kayām</i>		<i>kēṣu</i>		<i>kēṣu</i>	<i>kāsū</i>

etc., like the preceding.

Obs. The final स *s* of the nominative singular masculine सस् *sas* (सः *sah*), स्सस् *syas* (स्यः *syah*), and एस् *eshas* (एषः *eshah*) are rejected before all letters, except च *ch*, before which it undergoes the change prescribed in § 23, Exc. 1.

§ 248. भवन् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त *vant* (cf. § 221, II., Exc. 2), e.g. masc. nom. भवान् *bhaván*, voc. भवन् *bhavan*, acc. भवन्तम् *bhavánt-am*, instr. भवता *bhavat-ā*, etc. The feminine, according to § 210, is भवती *bhavat-ī*, and follows the declension of देवी *devī* (§ 230).

§ 249. The reflective pronoun is expressed:

1. By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself.'

2. By आत्मन् *ātman*, masc., properly 'the soul,' and declined according to § 211, III., Exc. I, e.g. sing. nom. आत्मा *ātmā*, voc. आत्मन् *ātman*, acc. आत्मानम् *ātmán-am*, instr. आत्मना *ātman-ā*, etc., cf. § 239, 17. It is used in this signification in the singular only, cf. Daçakum. in my Chrestomathie, p. 189, 9, आत्मानमात्मनोद्धरन्ति सन्तः *ātmānam ātmānoddharanti santaḥ*, 'the brave men save themselves by themselves.'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION.

§ 250. The nouns अन्य *anyā*, 'another,' अन्यतर *anyātara* (its comparative), इतर *itara*, 'another,' कतर *kātara* (comparative of the interrogative pronoun), 'who or which of two,' कतम् *kātama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tātara* (comparative of the pronoun तद् *tad*), ततम् *tātama* (its superlative), यतर *yātara* (comparative of the relative pronoun), यतम् *yātama* (its superlative), and एकतम् *ekatama* (superlative of एक *éka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives.

m.n.

चतुर्थं *chaturthā*

तृतीयं *turīya*

तुर्यं *tūrya*

पञ्चमं *pañchamā*

पञ्चथं *pañchathā*

षष्ठं *shashthā*

सप्तमं *saptamā*

अष्टमं *ashtamā*

नवमं *navamā*

दशमं *daśamā*

एकादशं *ekādaśā*

नवदशं *navadaśā*

ऊनविंशं *ūnaviṃśā*

विंशं *viṃśā*

विंशतितमं *viṃśatitamā*

नवन्वत्तं *navanavātā*

नवन्वत्तितमं *navanavātātamā*

ऊनशततमं *ūnaśatatamā*

शततमं *śatatamā*

f.

चतुर्थी *•thī*, or

तृतीया *•yā*, or

तुर्या *•yā*

पञ्चमी *•mī*, or

पञ्चथी *•thī*

षष्ठी *•thī*, 'the sixth.'

सप्तमी *•mī*, 'the seventh.'

अष्टमी *•mī*, 'the eighth.'

नवमी *•mī*, 'the ninth.'

दशमी *•mī*, 'the tenth.'

एकादशी *•śī*, 'the eleventh,'

and so on up to

नवदशी *•śī*, or

ऊनविंशी *•śī*

विंशी *•śī*, or

•मी *•mī*

and so on up to

नवन्वती *•mī* or

•मी *•mī* or

•मी *•mī*

•मी *•mī*, 'the hundredth,'

and so on.

'the fourth.'

'the fifth.'

'the nineteenth.'

'the twentieth.'

'the ninety-ninth.'

The masculines and neuters ending in च are declined according to § 225; the feminines ending in आ according to § 226, and those ending in ई analogously to देवी in § 230. But प्रथम, द्वितीय, and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

CHAPTER III.—INDECLINABLES.

§ 262. The indeclinables comprise—1. A few nouns (*cf.* § 241).
2. The adverbs, particles, and interjections. 3. The conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes:—

1. तस् *tas*. This affix signifies 'from' (ablative), *e.g.* ग्रामं *grāma*, 'a village,' ग्रामतस् *grāma-tas*, 'from the village.'

The pronouns तद्, त्वद्, and यद् subjoin this affix to their inflective bases त, त्व, and य (§ 245), *e.g.* ततस्. The pronoun इदम् to इ, इतस्; अदस् to अमु, अमुतस्; किम् to कु, कुतस् 'whence;' एतद् forms it from अ, अतस्.

This affix is also added to the prepositions अभि and परि. अभितस्.

2. सात् *sāt*. When the adverbs formed by this affix are connected with the verbs अस् 'to be,' भू 'to become,' and कृ 'to make,' they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e.g.* अग्निमात् *agni-sāt* (from अग्नि *agni*, 'fire') कृ *kṛi*, 'to change entirely to fire.' The स of this affix is never changed to य (contrary to § 17).

3. यत् *rat* signifies 'like,' ब्राह्मणयत् *brāhmaṇa-rat* 'like a Brahman.'

4. शस् *śas* signifies 'fold' and 'successive order,' *e.g.* द्विशस् *dvi-śas*, 'two-fold,' पादशस् *pāda-śas*, 'foot by foot.'

5. धा *dhā* is added to numerals to imply 'partition' and 'kind,' द्विधा *dvi-dhā*, 'in two parts,' 'of two kinds.'

6. छत्सम् *ṣaṭśas* is likewise attached to numerals to signify 'times,' e.g. पञ्चछत्सम् *pañcha-ṣaṭśas*, 'five times.' एक *eka*, 'once' is represented by स *sa* and the affix by छत् *ṣaṭ*, मल्लत् *sa-ṣaṭ*, 'once;' स *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *chatur*, द्विस् *dvi-s*, 'twice;' after चतुर् the स is dropped. चतुर् 'four times.'

7. चा *trā* is added to some words in the sense of a locative. पुरुषचा *puruṣa-trā*, 'amongst men;' also after स 'one,' मया 'with.' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No. 1, तत्र *ta-trā*, 'in that (place),' अमुत्र, कुत्र, यत्र; इदम् subjoints इ in the same signification, इह 'here;' in the same way also मुह is derived from किम्, and सह 'with,' from स, which may affix also चम्. सचम् 'with.'

8. दा *dā* and हि *hi* are added to pronouns to signify 'time;' the bases of the pronouns are the same as in No. 1 and 7, यदा *yadā*, यर्हि *yarhi*, 'when.' The forms तदा and रदा, of which the latter occurs only in the Veda, add also भोम्. तदानीम्, रदानीम्.

9. था *thā* is likewise added to pronouns to denote 'manner;' the bases of the pronouns are the same as in Nos. 1, 7, and 8, तत्रथा *ta-thā*, 'in that manner.' But इदम् substitutes इत् and takes the affix यम्, इत्यम्. The same affix occurs also in ययम्, from किम् 'in what manner.'

10. तात् *tāt* is subjoined to words expressing space and time without changing the signification. e.g. प्राग् *prāg*, 'in front,' माहात् (cf. §§ 193, 2, and 221, 1. *prāk-āhu* in the locative plural). Some forms ending in च insert स before this affix, e.g. अपरस्मात् 'behind;' similarly from उपरि 'above,' उपरिष्ठात् with ए instead of स् after र as in § 211.

§ 264. II. As adverbs are used further:—

1. The accusatives singular neuter of all adjectives, e.g. मृदु 'softly.'

2. A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, e.g. a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, e.g. यद्युक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210b and 225, e.g. अधि with गोपा 'cowherd' makes अधि-गोपम् 'amongst the cowherds.' For सह 'with,' when first member, is substituted स, e.g. सचक्रम् 'with the discus (चक्र).' When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, e.g. अचनडुह 'beast of burden' must become अचनडुहम्, but असमिध् 'fuel' may become असमिधम्, e.g. with उप, 'उपसमित् or उपसमिधम्.' For further details cf. my V.G. § 682.

3. Many words, for which cf. my V.G. § 783, III. and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

(a) The greater part of the prepositions enumerated in § 189, viz., अति 'beyond,' with the accusative, in the Veda also with the genitive.—अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, अध्यधि, with the accusative.—अनु 'after,' in the significations 'to,' 'for,' 'with,' etc., with the accusative and ablative; in the Veda also with the genitive.—अप 'off,' 'from' with the ablative.—अभि 'towards,' with the accusative in the same significations as अनु.—अध 'down,' in the Veda with the ablative.—आ 'to' with the ablative; in the Veda 'near to' with the locative, 'till to' with the accusative.—उप 'over,' 'near,' with the locative; 'under,' with the accusative.—परि 'around,' with the accusative; in the Veda also with the instrumental; in the sense of 'except' with the ablative, in the Veda also in the signification 'over.'—प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—
सम् 'with' with the instrumental in the Veda.

(b) Some other particles and adverbs. With the accusative : अधोधस् 'near,' अन्तर 'between,' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,' 'there against;' येन 'where against;' अभितस 'on both sides;' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'hie,' also with the vocative; त्रिकया 'near,' 'between;' परितस् 'round about;' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the accusative, ablative, or genitive: words signifying 'far,' or 'near,' like दूरम् 'far,' अन्तिकम् 'near.'

With the accusative or genitive: अधरेण 'under,' उपरि 'over,' उत्तरेण 'to the north (of),' दक्षिणेन 'to the south (of),' अस्ते 'without' (also with the ablative).

With the accusative or locative: तिरस् 'across.'

With the instrumental: the words signifying 'with,' अमा, ओषम्, सज्जस्, सधा (also with the ablative and locative), सचम्, सधा, समम्, सह, साक्कम्, सार्धम्, and in the Veda सत्.

With the dative, in the Veda also with the locative: अलम् 'enough,' but, when prohibitive 'away with,' with the instrumental; नमस् 'veneration,' वषट्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the dative or genitive: शम् 'hail.'

With the ablative: आरात् 'far,' यहिस् 'out,' 'outwards,' the accusatives of the neuter gender of nouns ending in अद्य, एङ्. प्राक् 'before,' उत्तराहि 'from above,' दक्षिणाहि 'from the right side,' प्रभृति 'beginning with,' etc.

With the ablative or genitive: उत्तरा 'from above,' दक्षिणा 'from the right side,' पश्चात् 'behind.'

With the genitive: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (edic) 'opposite,' अधम् 'below,' पुरस् 'before,' 'to the east,' अधरतस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्मात्.

2. Some few words which modify the signification of the preceding word, e.g. अयि 'even,' after numerals; 'all,' चत्वारो पि 'all four,' सर्वे पि 'all together;' इत् (vedic), ईम् (vedic), ए (vedic), इ 'just;' एव 'only,' 'truly,' to the pronoun. तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same;' क्वम् (vedic) 'well;' चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, e.g. किं चित् 'something.'

3. The conjunctions.

(a) Copulative conjunctions are: अथ 'now,' 'and,' अथो 'they,' अपि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), ननु 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'further.'

(b) Disjunctive conjunctions are: वा 'or' (following the word to which it belongs), वा ... वा 'either ... or' (following the word to which they belong).

(c) Adversative conjunctions are: अथ वा 'but no,' तु 'but,' किं तु 'but.'

(d) Conditional conjunctions are: चेत् and यदि 'if.'

(e) Causal conjunctions are: हि, तत्, तेन, तस्मात् 'for this reason,' 'for.'

(f) Interrogative conjunctions are: आहो सित्, उतास्ते, किम्, किम्, कश्चित्, etc.

(g) Affirmative conjunctions are: अह् 'indeed,' अथ किम् 'truly,' तथा 'thus,' अयम्, नूनम् 'certainly.'

(h) Negative conjunctions are: न 'no,' ननु, नहि, नहिषम्, etc.

§ 266. There are a great number of interjections, e.g. for

'galling,' अहह, भगो, भो, etc., cf. the dictionary and my K.G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तमम् is affixed, तमम् in the superlative, e.g. from अय 'away,' अवतराम्, अवतमम्; from उचीत 'high,' उचीतराम्, उचीतमम्; from पचति, third person singular of the present Parasmaipada of पच 'he cooks,' पचतितराम्, पचतितमम्.

करते हैं, वे मनुष्य नहीं देव हैं अर्थात् देवगण भी उनका वन्दन करते हैं।*

जन्माष्टमी पर्वके सम्बन्धमें भगवान् श्रीकृष्णद्वारा धर्मराज युधिष्ठिरको उपदिष्ट कथानक जो भविष्यपुराणनान्त वर्णित है, उसका यहाँ संक्षेपमें उल्लेख किया जा रहा है—

महाराज युधिष्ठिरने देवकीवन्दन भगवान् श्रीकृष्णसे पूछा—'हे अच्युत! आप कृपा करके मुझे जन्माष्टमी-व्रतके विषयमें बतायें कि किस कालमें उसका शुभारम्भ हुआ और उसको विधि क्या है तथा उसका पुण्य क्या है?' धर्मराजकी भावनाके अनुसार प्रभुने कहा—महाराज! मधुसूदन रङ्गके मध्य मल्लयुद्धपूर्वक जब हमने अनुविधायितरहित दुष्ट कंससुरको मार गिराया तब वहीपर पुत्रवत्सला माता देवकी मुझे अपनी गोदमें भरकर मुक्तकण्ठसे रोने लगीं। उस समय रङ्गमञ्चमें विशाल जनसमूह वृत्तस्थित था। मधु, यूष्णि, अन्धकादि वंशके लोगों और उनकी स्त्रियोंसे माता देवकीजी पिरते हुई थीं। सब लोग अत्यन्त रोहभरी दृष्टिसे देख रहे थे। पिता श्रीवत्सुदेवजी भी वहाँ उपस्थित हो कात्स्न्यभावसे पूर्ण होकर रोने लगे। वे बार-बार चलदातसहित मुझे हृदयसे लगाकर हे पुत्र! हे पुत्र! कहकर पुकारने लगे, 'उनके नेत्र आनन्दशुपूर्ण थे, उनके कण्ठसे बाणी निकल नहीं पा रही थी। गद्गद स्वरमें अत्यन्त दुःखिताभासे वे कहने लगे—अब मेरा जन्म सफल हो गया, मेरा जीवित रहना सार्यक हुआ, जो कि दोनों पुत्रोंसे मेरा समागम हो गया।

इस प्रकार परम हर्षके साथ उन दम्पतिके सौभाग्यकी प्रशंसा करते हुए वहाँ उपस्थित यदुवराके सभी महारुभाव प्रणतिपूर्वक मुझसे कहने लगे—हे जनार्दन! आज हमें महान् हर्ष हो रहा है, मल्लयुद्धद्वारा आप दोनों माइयोंने दुष्ट कंसको उसके परित्यक्त-परिकरैरहित यमलोक पहुँचा दिया। हे मधुसूदन! मधुसूदेवों ही क्या, समस्त लोकोंमें महान् उत्सव हो रहा है। प्रभो! हमारे ऊपर आप और भी ऐसा अनुग्रह कीजिये—जिस सिद्धि, दान, धन, धन, मुहूर्तमें आपको माता देवकीने जन्म दिया, उसे बतानेकी कृपा करें

कि यह कौन-सा दिन है? उसमें हम सब आपका जन्मोत्सव मनाना चाहते हैं। हे केशव! हे जनार्दन! हम सब सम्यक् भक्तिभावसे संवर्णित हैं, अवश्य कृपा करें।

वहाँ समुपस्थित जनसमुदायद्वारा इस प्रकार भाव व्यक्त करनेपर पिता श्रीवत्सुदेवजी भी परम विस्मित हो रहे थे। बार-बार श्रीवत्सुदेवजी और मुझको देखते हुए उनके आनन्दकी कोई सोचा न थी, अङ्ग-अङ्ग पुलकायमान हो रहा था। पुण्य पिताश्रीने कहा—'वत्स! समुपस्थित जनसमुदायके प्रार्थनानुसार जन्माष्टमी-व्रतका यथावत् निर्देश देकर सबका मान रखो।' तब मैंने पिताश्रीकी आज्ञासे मधुसूदेवों जनसमूहके समक्ष जन्माष्टमी-व्रतका सम्यक् प्रकारसे वर्णन किया। हे पृथानन्दन! आपसे भी वही सब कह रहा हूँ। ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और अन्य सभी जन जो धर्ममें आस्था रखनेवाले हैं वे जन्माष्टमी-व्रतका अनुष्ठान करके अपने अभीष्टकी सिद्धि प्राप्त कर लें, एतदर्थ इसे प्रकाशित किया। भगवान् श्रीकृष्ण कहने लगे—'हे भक्तवृन्द! भारपदनासके कृष्णपक्षके अष्टमी तिथि बुधवार एवं रोहिणी नक्षत्रके शुभ योगमें अर्धरात्रिके समय वत्सुदेवजीसे देवकीमें मैं प्रकट हुआ, उस समय चन्द्रमा वृषराशिमें अवस्थित थे जो उनका उच्च स्थान है। माता देवकीके अङ्गमें अवस्थित चलत्स्वरूपका चिन्तन करते हुए मेरा जन्म-महोत्सव यथाविधव सम्मन करना चाहिये।'

हे धर्मनन्दन! इस प्रकार मेरे कथनानुसार मधुवत्सवियोंने प्रथम बार जब महान् समारोहके साथ जन्माष्टमी-व्रत-उपवास आदि विधिवत् सम्मन किया, तब अग्रे चलकर लोकमें सर्वत्र जन्माष्टमी-व्रतका प्रचार-प्रसार हुआ।

भगवान् श्रीमुखसे जन्माष्टमी-व्रतकी परम्परा एवं विधि श्रवण कर महाराज युधिष्ठिर कृतकृत्य हो गये। उन्होंने हस्तिनापुरमें यह महोत्सव प्रतिवर्ष सम्पादित किया। इस प्रकार भगवान् श्रीकृष्णका प्रकटमहोत्सव—श्रीकृष्ण-जन्माष्टमीके विषयमें यथामति शास्त्रोक्त रीतिसे विचार प्रस्तुत किये गये।

* सत्यसंघोत्सव उत्सवकार्यक्रम फार्म नुसार: नव-वीरद्विपति-विपतिविभिन्नः ।

परमरं विनोदकः सर्वैः परमवैभवं । ततः सात्वा तु नृपतौ धान्योन्मूलनसेवने ।

भगवदशेषेण त्रिपदैव महापन्नः । वैष्णवान् भोक्तव्यं भक्त्या देव्यो देवदत्तदक्षिणम् ॥

छोत्रराजीवस्य सप्तमं मातो मित्रपुत्रस्यवित्तः । विधिनातेन सहितं जपन्तौ च करोति यः ॥

भापौ चैवतौ पुनः पुत्रपतेर्कविशतिः । संक्षेपेण तु यः कुर्यान्नवतौ कतिवत्सवम् ॥

नवसेवकं प्राप्य धिन्मूलकं स मयाति । एवं जन्माष्टमीं कुर्यात् नवविधम् ॥

सर्वपुण्यफलं प्राप्य हन्ते यदि हरेः पदम् । तत्कालमुपवासादभ्यर्च्य सत्कालविधिः ॥

वर्षाकाले सकलैस्तं कुरुमदम्पकोदरैः । नैऋत्यं न तै मर्त्य देवास्तौ देवपदिताः ॥

(मातृपुत्रा)

श्रीगोगानवमी—गोगामेड़ी-दर्शन

[भाद्रपद कृष्ण नवमी]

(भीतरमन्दजी जोरही 'थिक्ट', साहित्यदुर्गदरज)

भाद्रपद श्रीकृष्णहमीके दूसरे दिनकी पुण्यतिथि नवमी ही 'श्रीगोगानवमी' नामसे प्रसिद्ध है। इसी तिथिके श्रीजाह्नवी गोगाजीका जन्मोत्सव श्रद्धालु भक्तोंद्वारा अपार भक्ति-भावसे मनाया जाता है। इस अवसरपर बाबा जाह्नवी गोगाजीके भक्तगण अपने घरोंमें निज इष्टदेवकी थाड़ी (धान-वेदी) बनाकर अखण्डपूजति-जागरण करते हैं तथा परम्परागत अपने पुरोहित नाथ-योगियोंद्वारा दौरे-भारंगीकी ध्वनिके साथ जाह्नवीरकी शौर्य-गाथा एवं जन्म-कथा श्रवण करते हैं। इस प्रथाको जाह्नवीरका जेत-कथा-जागरण कहा जाता है। प्राचीन मान्यताओंके अनुसार श्रीगोगाजी महाराजको जाह्नवीर, गोगावीर, गुगलवीर, गोगाभी एवं जाह्नजहरी नामसे भी पुकारा जाता है।

आपकी जन्मस्थली, राजस्थानके 'चूरू' जनपदमें 'ददरेवा' नामसे तथा पूजास्थली समाधि-मन्दिर 'गोगामेड़ी' नामसे प्रसिद्ध है। जो तहसील भादरा, जनपद गङ्गानगरके समीकट स्थित है।

बाबा श्रीकी पूजा-सामग्रीमें लौंग, जायफल, कर्पूर, गुग्गुलु और गो-घृत विशेषरूपसे प्रचलित हैं। चूँकि श्रीगोगाजीका शुभ बाहन नीलवर्णका घोड़ा रहा है। सम्भवतः इसी कारण बाबाके नीलाश्वकी प्रसन्न करनेकी कामनासे उनकी भोग-प्रसादमें हरी दूध एवं चनेकी दाल समाधि की जाती है और चन्दन-चूरा बाबाकी समाधिपर मला जाता है।

श्रीगोगाजीके प्रादुर्भावकी कथा नाथ-सम्प्रदायके योगपन्थसे मिली हुई है। योगी गोरक्षनाथने ही आपकी माता ब्राह्मणकी उनकी पूजा-अर्चना-तपस्यासे प्रसन्न होकर प्रसादरूपमें अभिमन्त्रित गुग्गुलु प्रदान किया था। जिसके प्रभावसे पाँच सन्ध्या मालाओंने पाँच पुत्रों (वीरों)-को जन्म दिया था। क्रमशः महाराजो बचलसे जाह्नवीर गोगाजी, पुरोहितजीसे नरसिंह पाण्डे, दासीसे मन्जूवीर, महबूबीसे रत्नाबीर तथा बन्ध्या घोड़ीसे नीलाश्वीरका प्रादुर्भाव हुआ। ये पाँचों वीर अपूर्व चमत्कारी तथा असाधारण व्यक्तित्वधारी थे। इन वीरोंका सनातनधर्म एवं गोरक्षाएँ बचन राजाओंसे संग्राम हुआ। जिसमें श्रीगोगाजी एवं नीलाश्वकी छोड़कर रत्ना एवं मन्जूवीर वीरगतिको प्राप्त हुए। अन्तमें गुरु गोरक्षनाथके योग, मन्त्र, प्रभाव एवं प्रेरणासे प्रेरित होकर श्रीजाह्नवीर गोगाजीने

भीले घोटेशहित धरतीमें जीवित समाधि लेकर अमर बलिजनकी धर्मपथजा फहरायी।

समाधिके पश्चात् वीर गोगाजीने प्रकट हांकर कितनी ही बार भक्तोंकी मनोकामनाएँ पूर्ण की हैं और आज भी भक्तोंकी मान्यताओं एवं विश्वासके अनुसार ये प्रत्यक्ष-अप्रत्यक्षरूपसे भक्तोंका मार्गदर्शन करते हैं और उनके विश्वासको जगाते हैं। इसी कारण गोगाजीको प्रकटवीर (जाह्नवीर) कहा जाता है।

वागड़-दर्शन एवं यात्रा

भाद्रपद कृष्ण पठमीको भारतके अनेक प्रांतोंसे भक्तगण अपने गाँव, नगर एवं सह्रांसों अपने-अपने कुलपुरु (नाथयोगियों)-द्वारा पथचारी माताका विधिवत् पूजन करके सपरिचार भीले घस्र धारण करके नगर-परिक्रमा करते हुए वागड़-दर्शनहेतु प्रस्थान करते हैं।

प्रातः गोगानवमीके दिन गोरखटीलेके समक्ष करीब डेढ़ कि०मी० की दूरीपर स्थित समाधि-मन्दिर गोगामेड़ीके लिये प्रस्थान किया जाता है। इस प्राचीन मन्दिरके अंदर वीर गोगाजीकी अमर समाधि है। इस समाधिपर भक्तगण अटूट श्रद्धाभावेसे परिक्रमा करते हुए अपने दोनों हाथोंसे चन्दन-घुंरका मर्दन करते हैं।

यह तीर रहा राजस्थानका वागड़-दर्शन-मेला। इसके इतर हरियाणा, पंजाब, हिमाचल प्रदेश, मध्य प्रदेश एवं उत्तर प्रदेश आदि प्रांतोंमें भी श्रीगोगाजीके मेलोंका क्रम बन ही रहता है। यथा—जनपद सहारनपुरमें गुगलवीरका मेला, जालममें गोगावीरका मेला, बिजौराके चोंदपुर-दायनर गंजमें छड़ियोंका मेला। नैनीताल रामनगरमें जहानाबादका जाह्नवीरकी छड़ियोंका मेला। इसी प्रकार मथुरा, जयपुर, झंसी, फर्रुखाबाद, भोलेपुर, एटा, रघुनाथपुर गढ़ी पर जाह्नवीर गोगा दिवाणका मेला भी प्रचलित है।

यात्राके पश्चात् यशोगणोंका निज-निज नगरोंमें आगमन होता है। पुनः पथचारी-पूजनके पश्चात् वे गृहप्रवेश करते हैं तथा गीत-मध्मस्तुति और माताके छन्दोंका गायन-वादन होता है। पास-पड़ोस एवं गृह-कुटुम्बियोंकी प्रसादवितरण कर एक-दूसरेके गले मिलते हैं और अपने-आपको कृतकृत्य एवं धन्य समझते हैं।

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